School of Theology at Claremont
1001 1410975
BX
8380
A25
v.9

The Library

SCHOOL OF THEOLOGY AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

Ninth Meeting of the Council of Cities of the Methodist Episcopal Church

380
25
9

Measuring and Meeting The Task of the City Church

NINTH COUNCIL OF CITIES
of the
DEPARTMENT OF CITY WORK

Channing A. Richardson, Superintendent

Hotel Statler and Central Methodist Episcopal Church
Detroit, Michigan

February 8, 9, 10, 1933

Board of Home Missions and Church Extension
of the Methodist Episcopal Church

E. D. Kohlstedt, Executive Secretary
1701 Arch Street Philadelphia, Pa.

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Contents

	PAGE
Introduction. *By E. D. Kohlstedt*	5
Building the City of God. *By Bishop Charles Wesley Burns*	7
The Church in the City of Today. *By Channing A. Richardson*	24
The Problems of Public Enterprise. *By Walter Rautenstrauch*	35
The Social Work of the Church. *By Frank J. Bruno*	43
The Negro of the Cities. *By Forrester B. Washington*	50
Communism Challenges Christianity. *By Jerome Davis*	67
The Worship Service. *By J. S. Ladd Thomas*	79
The Use of the Christian Year. *By Oscar Thomas Olson*	90
The Message of the City Church. *By Ralph W. Sockman*	112
Christian Education—The Task of the Pastor. *By Karl K. Quimby*	118
Church Edifices, Citadels of Civilization. *By F. W. Mueller*	127
United Effort in City Work. *By John Thompson*	136
When Protestants Cooperate. *By L. C. Wright*	141
The Church in a Resort City. *By R. N. Merrill*	152
Capturing Old Communities. *By John S. German*	159
Goodwill Industries' Church and Social Service Program. *By Richard E. Scully*	163
Financing a City Society. *By Sanford W. Corcoran*	170
The Unemployed Incorporated. *By George Mecklenburg*	175
A New Oxford Movement. *By J. S. Ladd Thomas*	182
Is There a Changing Attitude in Religion? *By G. Bromley Oxnam*	198
Minutes of the Ninth Council of Cities	211
Report of the Committee of Nine	212
The Council Roster	213

Introduction

This City-Controlled World is the suggestive caption to Dr. Arthur E. Holt's discriminating appraisal of modern urban developments that, because of significant social, economic, and political implications, challenge the concern of Christian statesmen and threaten the stability of our twentieth-century civilization.

Quoting Tagore of India, "The City has gradually come to believe that the village is its legitimate field for exploitation and must, at the cost of its own life, maintain the city in all its brilliance of luxuries and excesses." Dr. Holt reminds us of the similarity of the American situation, characterized by "an unconscious absorption in self-interests" on the part of city dwellers, at a disproportionate cost to rural community social and economic equities.

America's urban situation is dangerously disturbing. Hundreds of congested polyglot city centers, cosmopolitan communities with their racial interlockings and antagonisms, economic and social problems, clamor for consideration. There is a studied purpose on the part of corrupt politicians to defeat constructive legislation concerning moral issues. Organized unrighteousness has become entrenched in the city. The growing cities of America hold the balance of political power. If a democracy is to endure, the working majority of its voting units must be kept intelligent and moral.

Burdened with enormous racketeers' extortions; confronted by a crime culture of appalling proportions; challenged by the strange spectacle of millions of men unable to support their families on account of an unprecedented commercial collapse; and our social and spiritual ideals threatened by the propagation of pagan philosophies of life, the seriousness of the situation ought to shock a nominally Christian America out of her false sense of individual and collective stability.

True democracy demands freedom and security for all who are engaged in normal pursuits. Both are conditioned by the prevalence of Christian principles and interpretations of life; the adoption of a spiritual concept of universal brotherhood; the practice of a Christian program of social and economic service, untainted by individual selfishness and unmarred by corporate greed. Extremes of poverty and plenty; starvaton and surfeit, soup kitchens and palatial parlors, with their heartbreaking implications, cannot legitimately be tolerated by a professedly Christian state.

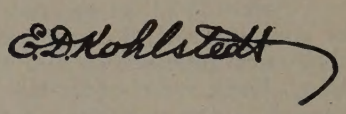
To develop democracies that are safe for the world is even more imperative than to make the world safe for democracy. Unless those entrusted with governmental and social control are dominated by the Spirit of Jesus Christ, a democracy can become as ruthless as any autocracy that ever crushed legitimate human aspirations and activities. The only democracy that can be safe for the world is one whose superstructure is undergirded by the fundamental doctrines of Christianity; the fatherhood of God; the Saviorship of Jesus

Christ; the brotherhood of man; and the infinite value of individual life, regardless of racial antecedents or national backgrounds.

The Ninth Council of Cities, held in Detroit, Michigan, from February 8-10, 1933, was a worthy successor to a series of similar gatherings sponsored by the City Department of the Board of Home Missions and Church Extension. The program was substantial in content, covered a variety of vital interests and, presented by an impressive personnel of specialists in their respective fields of activity, proved to be exceedingly profitable.

This volume is a record of thoughtful, soul-stirring deliverances and discussions on current issues of immediate moment to those who seek to enrich human relations by improving America's economic and social structure. It is a valuable addition to the creditable body of literature that has been produced by previous Councils of Cities.

Josiah Strong: "He does most to Christianize the world who does most to Christianize America, and he does most to Christianize America who does most to save our cities."



Building the City of God

By Bishop Charles Wesley Burns

"Let's Build A City"

"Come on, let us make a name for ourselves by building a city."

Genesis 11:4.

THE author of *This Simian World* began his writing, he tells us, by looking at Sunday afternoon city crowds. They were not going anywhere; they were just strolling up and down, staring at each other and talking—thousands of them. He was not sure whether he had an idea or a headache when he sensed the awfulness of the masses—aimless, staring, vacant-minded. He then recalled that ours was a Simian civilization, with Simian traits, and one of the traits is the group or gang spirit. With the Simians, there are no private combats. They fight in armies. They constantly group themselves in bands. They eat together, fight together, live together. They are, more than any of the other animals of field or forest, urban-minded. To their chief reliance on numbers, they owe their success. It is through this grouping spirit that they have driven out other species and ultimately will garrison the globe. There are no rural Simians. They are all city dwellers.

Tagore writes, "All civilization is centered in cities." In the dim twilight centuries, when the face of the world was young, when the fires of the heart burned strong, civilization began with the purpose to build a town. When creation was still fresh and moist in the Genesis story, Cain sounded the first social note in "and he builded a city". He began with four souls! The Chamber of Commerce spirit appeared early! Later, in Genesis again, is heard the voice of history in the making. "Come on, let us make a name for ourselves by building a city and a tower whose top reaches to heaven; it will keep us from being scattered all over the wide earth." Down came the Eternal to see the city and the tower which human beings had built. "They are one people," said the Eternal, "and they have one language; if this is what they do, to start with, nothing that they ever undertake will prove too hard for them."

Here began the first religious movement.

It is a far-flung leap from Eden to America. But the same overtone is heard in a missionary utterance of the versatile seven-times-around-the-world Dillon Bronson who has sailed in many seas by three-score ships—"I think I know something of the present needs of conceited Japan, something of the degradation and superstition of China's four hundred millions, something of what Kipling calls 'the beastly rottenness of India', but I am profoundly convinced that the banner mission field of today is the American city." Significant, vascular worlds! In them is no discount of the needs of other countries, nor a disregard of the rural need and opportunity in America.

Meeting in the heart of this city, our interest is focused upon the city as the major center of civilization and the major concern of Christianity.

I speak not of the city surveys, nor the measurement-of-population movement, nor the real estate device of counting footfall-hours in church location, nor the "Crises of birth, extinction, enforced change of location," nor a study of the church as a cross section of population, nor the difficult adjustments between the downtown and the neighborhood church, nor sub- and super-model churches. Nor do I speak of the outreach into unoccupied or unallocated territory, nor surgical treatment of major fractures of societies too venturesome in spirit, or others mired in defeat, through changing environment and diminishing social fortunes.

I speak rather of the human factors in the urban equation. The peril of group-mindedness and herd-thinking in church expansion is the elimination of the individual—will, mind and heart. We shall not take a city for Christ by machinery. We may be men. Even Fosdick deplores the superficiality of the social gospel as commonly preached with its emphasis on "social programs rather than on personalities, on institutions rather than on spiritual quality. The trouble is that a social reform gospel taken by itself alone is likely to assume that all souls are well, and then to call them to a great crusade. But this assumption is false. . . . We come up to church on Sunday morning, divided, consciously wrong, inferior and unhappy, and a social reform sermon in such a case may do us no good at all." The two greatest contributions which the church might make are "a vital faith in God, and the taking of Jesus seriously, furnishing the world with courageous moral leadership in the application of His principles to human life. We are called to supply purposefulness and power to the inward lives of men."

Too much the modern mood is limited to considering corner locations in terms of filling stations rather than the church of Christ. We shall make little progress until we are possessed by an inner dynamic that shall drive us to change the inner lives of men, and build the Kingdom of Christ within, so that it shall change the marts and market-places into His Kingdom of righteousness.

As I have been at "Sky-Hi", our temporary home in Hollywood, or on Twin Peaks in San Francisco or on Beacon Hill in Boston at night, watching the myriad lights below and in God's sky vaults, the major query which has come to me is "Are we going to take this city for Christ?" The answer comes, "We need money." We do, but is it major? Jesus had no means for Kingdom ends. The Disciples had neither silver nor gold. But they had life-purpose and consecration and a central faith.

The answer comes again, "We need organization." Yes, this is a machine age, but the Frankenstein horror is still possible in church administration. Peter did not say, "Come on boys, let's organize, let's get three thousand." Organization is useful and needful and necessary, but there is no life in mere machinery—and we may have such a machine complex that we forget that the Kingdom is in the hearts and not in machines; in motives and not in motors.

We are reduced almost to the point where robots are advising other robots and planning for a race of robots. In *Behaviorism,* Dr. Morse writes, "Never before in human history has there been such a need for stabilizing and integrating forces in human lives. Never before have human minds been bombarded by so many and so powerful stimuli. Our minds are almost literally torn into shreds by the thousand and one interests and distractions that constantly demand our attention. We are in high gear, and going on our nerves —not only when we work but when we play"—and when we worship. The result is that our church enterprises become a series of gestures indicating mental disorders. Out of the formula is lost the sense of personality and of God and the heart-meaning of what religion is all about.

In the drama *The City,* Clyde Fitch tells of the Rand family. Living in a small town, the entire family except the father are restless and anxious to move to the city, with its larger opportunities. Cicely, the younger daughter, expresses her dissatisfaction with her present life with, "If I can only have something to do, and something to see! Who wants to smell new-mown hay, if he can breath in gasoline on Fifth Avenue instead! Think of the theatres! the crowds! Think of being able to go out on the street and see some one you didn't even know by sight!"

After the death of the father, the family moved to New York, where, in a few years, the Mother is changed from a sweet, motherly woman to an overdressed, nervous, ultra-smart, but no longer comfortable-looking and happy woman. Tragedy has come to the life of each, for which they blame the City. The son, George, after listening to the family, each laying the responsibility for his tragic life upon the City, rises and speaks:

"You're all wrong! Don't blame the City. It's not her fault! It's our own. *What the City does is to bring out what's strongest in us.* If at heart we're good, the good in us will win! If the bad is strongest, God help us! Don't blame the City! She gives the man his opportunity; it is up to him what he makes of it. A man can live in a small town all his life, and deceive the whole place and himself into thinking he's got all the virtues, when at heart he's a hypocrite. But the village gives him no chance to find it out, to prove it to his fellows—the small town is too easy. *BUT THE CITY!* A man goes to the gates of the City and knocks!—New York or Chicago, Boston or San Francisco, no matter what city, so long as it's big and busy and selfish and self-centered. And she comes to her gates and takes him in, and she stands him in the middle of her market place—where Wall Street and Herald Square and Fifth Avenue and the Bowery and Harlem and Forty-second Street all meet, and there she strips him naked of all disguises—and all his hypocrisies—and she paints his ambition on her fences and lights up her sky-scrapers with it!—what he wants to be and what he thinks he is!—and then she says to him, Make good if you can. And what is in him comes out to clothe his nakedness, and to the City he can't lie. I KNOW, because I tried!"

Yes, "let's build a city!"—the City of God!

Sitting in the Other Man's Chair

"I sat where they sat."—Ezek. 3:15.

A while ago, there appeared a book that was much criticized and much praised. It was hailed with satisfaction. It was viewed with alarm. It was orthodox. It was heterodox. It was written by a scholarly but erratic minister of a great City. It contained one sentence, at least, which was worth remembering. Some think it is a single grain of wheat amid much chaff. This sentence is, "God is getting at something in this world, and we must help Him." God is getting at men in this world. To Him, nothing else is significant. The age-old quest of man is for God, but the ageless quest of God is for man.

A new age is upon us with a new temper, a new temperature, a new mood, a new spirit. We have passed through three epochs. First, the intellectual—the era of debates, "cracker-box" philosophy; lyceums, lectures at their height; an age when great questions were settled on an intellectual basis; when Damascus blades of intellect flashed, prior to the Civil War. Second, the emotional—the age of camp-meetings, conventions with flags and badges and banners; revival fires burned brightly. These have passed. The new age has a new temper. The other characteristics have not vanished, but they are not predominant. What is the temper of the new age in which we shall do our work? It is revealed by the salutation of the day, "How do you *do*?"

The spirit of this age is practical, utilitarian—candid realism. The mystical elements have been blurred. The practical matters are in the saddle, and ride mankind. We must match that spirit of the age. The present demand is that everything shall be subjected to the test of utility. The theoretical gives place to the practical. The true Gospel must be perfectly utilitarian. It must have a helpful significance to daily life. It must put its divineness under the burden and help men to lift it. The brain of humanity is weary of the transcendental and the heart is sick of mere religious gush and ecstacy. Life itself is so real, so commonplace that religion must become a very practical thing, or it must become a very absurd thing. Christianity is proving its divinity by proving its humanity, by becoming an every day inspiration to men as they struggle down here in the plain of common life, solving the problem of destiny. Religion has a new meaning since Jesus Christ left the throne for the carpenter's shop.

Religion is more than theology; more than creed. It is reality, experience, life, duty. Man is more than feeling. He is brain, conscience, soul. Religion becomes a living power when it touches man as man; lifts him upward; lifts him right in the every day struggle, the grind of work, on the dusty pavements, the noisy mills, mines and market places, and makes him feel that Jesus is the people's Saviour, and His religion the people's religion.

To help men, we must know men where they live, where they pray, where they work.

Ezekiel was a voice crying in the wilderness. He was a prophet

of the exile, and had hung his harp on the willows by the sad waters of Babylon. The hot fires of youth had burned down, but they still glowed and sometimes leaped into tongues of flame when he compelled Israel to understand the meaning of God's judgment—Jerusalem laid in ruins, the Jewish state swept from the earth,—lessons which they had not learned by the prophecies of two centuries. It was hot in Babylon by the river, Chebar, and his stern messages quivered with all the heat and burden of the city of captivity. Sombre and severe were the great moralities that he preached. Then he went down by the river, Chebar, where his people worked and sweated and suffered. "I sat where they sat, and remained astonished among them seven days." Then was the preacher transformed into a minister; the prophet into a shepherd. Then was the message of iron and the flashing of wrath softened into sensibility and spirituality, into exquisite sympathy and perfect pity. Sitting in the other man's chair! Identity of life and struggle and sorrow and need and place!

Christianity is fronting a new age. If we would win amid the anti-Christian forces, the contending social currents, we must turn from selfism to altruism. We must translate the static energy of profession into the dynamic power of practice. We must match our creeds by our deeds, our sermons by our service.

The multitudes who followed Jesus were from all classes of Palestine. For the most part, He talked with those who had no regard for religion, who never went to church, who broke the Commandments every day. They were the rags and tatters of society, the wrecks and remnants of mankind, the worn, the wasted, the tired, the peasant, the shepherd, the burden-bearer. Yet He never talked down to them. He never used any condescension toward them. He took for granted that they were in sympathy with Him, that they needed him. He told those toiling men by the Sea of Galilee, those sinful women in the streets of Capernaum, He told them all that they were the sons and daughters of God, and they were! Transcendent human worth was the keynote of His ministry of sympathy and help. Jesus was interested not in programs, in synagogues, in law hair-splitting, in dry dogmas. His interest was in life. The measure of His kingdom was the measure of personality. "The Kingdom of God is in you." Any other keynote rings false to the life and mission of Christ.

Henry George and Cardinal Manning were talking, and the conversation took a religious turn. The Cardinal remarked, "I love men because Jesus loved them," to which Mr. George is said to have replied, "And I love Jesus because He loved men." The order and the method matter little. The motive in all our hearts must be big enough to love men as men, to love them as they are, to love them where they are.

The eternal background must be given to our social service. Social service must be undergirded with evangelism. Both must blue-spark with the spirit of Christ. They are parts of the same continuing process of redeeming men in a redeemed society. God's plan for salvation once centered in One Man. The burden of it was too

great. It killed Him. Even in the Garden, Dr. Luke writes, "beads of perspiration like drops of blood splashed on the ground". His heart broke on the tree. God then centered His plans in twelve men. Then, in others whom they won. Then, in the multitudes across the Christian centuries until this plan reaches us. That Divine purpose of the redemptive work of God in Christ Jesus we must translate into terms of the Twentieth Century.

Now the problem of modern society is to compel the modern church to see that a part of its task is by the river, Chebar, where life is wounded. Luxurious leather-chair theories of social reform are ghastly failures. Drowsy-souled faith, exsanguined piety, indolent unimaginative ceremonialism that never ventures forth into the rough roads of life and asks, "When saw we thee?" stands condemned. The ideals of the Christ must be carried into the highways of our modern life. We must travel that road again and make it a highway of God. Where life is hurt and cramped and crowded; where moral purpose is robbed of purity; where social and industrial injustice is rampant; where happiness is blighted; refinement impossible; where "wretchedness is focused"; where morality is in the making or the unmaking—here the Kingdom of God must be established. Our high task is to see that social and religious problems are not problems of institutions, not problems of things, but problems of folks, problems of heart. The church of Jesus has nothing to do with "classes" but to abolish them. By the same token, we shall not drive out the things that hurt and maim life until we realize that the things that maim and hurt are folks. It is our high task to drive out the slum, but we shall never annihilate the slum until we drive the slum germ out of folk's hearts. The only social solvent is the spirit of Jesus Christ. The highest ministry among men is the interpretation to men of the spirit of the Nazarene set forth in the spirit of the Ezekiel. The longing, deep and brooding, in the hearts of men, goes beyond "films" and "features". It is the hunger for the Christ. The heart throb of the Christ must be in the church's social ministries, or they fail. The final solution is not social but spiritual. Beyond the social service program, beyond the social service propaganda, behind all schemes for the "recovery of the lapsed masses" and the "uplift of humanity," behind the "problem of the city" and its complex, torn, beaten and maimed life, behind all home missionary endeavor must loom the great Person of the Christ as the Redeemer of men.

The touch of Christianity upon the world will be the touch of power only when it inspires a great enthusiasm for humanity and fuses all men into one great Christ Brotherhood. The Kingdom is in hearts—not some kind of hearts.

Sitting in the other man's chair.

God Looks At A City

"Am I not to be sorry for Nineveh, that great city, with over a hundred and twenty infants in it who know not their right hand from their left, and with all its cattle?"—Jonah 4:11.

George Bernard Shaw in his *The Adventures of The Black Girl*

in Her Search for God, with its blending of seriousness and buffoonery represents a missionary convert searching after God with a knobkerry in her hand,—a stout stick which often stands her in good stead. As she advances in her search from one conception of God to another, in the Old Testament, she reaches a climax in Micah who "raises the conception of God to the highest point it has ever attained." But Shaw misses the lofty and far-reaching conception of Jonah, who, more than any other, revealed the shepherd-spirit of God. The notion of a "White, Protestant, native-born God" was born in the heart of Jonah before his conversion.

The tragedy of Israel is this—that God was on His way to universal Fatherhood in Israelitish history, and Israel lost step. Israel missed the great message that through many centuries God was speaking to its heart. Israel could not bear the thought that God would look on the heathen with kindness. All of God was for themselves all of the time. The heathen were subjects of God's judgment and God's wrath. They were the chosen vehicles of His mercy and kindness.

The book of Jonah sets forth that reluctant, intolerant selfism and exclusiveness of Israel and its protest against the overcoming power of God's love. Unlike the eleven predecessors, Jonah is not a prophetic book. It is not history, but dramatic narrative woven round a nucleus of history. It is narrative, but its narration is not its major motive. It is "symbolical allegory", and one of the highest dramatic writings in the Old Testament told for spiritual ends.

Folks are tired of the controversy concerning Jonah. They want to get at the heart of it, if heart it has, and the heart of Jonah is the heart of God, for its splendid revelation is this—God's compassion toward all His creatures, even the little children and dumb cattle of the heathen city of Nineveh.

A student of Jonah writes, "I have read the Book of Jonah at least one hundred times, and I will publicly avow that I am not ashamed of my weakness that I cannot even take up this marvelous book, nay, not even speak of it, without tears rising to my eyes and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to everyone that approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground' ".

Jonah, with almost the breadth of the New Testament, concluding the message of the twelve and correcting it, sets forth God's mercy and kindness and extending outside His own people to the six score thousand innocents of Nineveh.

The tragedy of the Book of Jonah, declares a great scholar, is this—that the book which is made the means of one of the most sublime revelations of truth in the Old Testament should be known to most only for its connection with a whale. In student days I remember at Harvard University showing two ministers through the museum. We came to the skeleton of a great whale. One measured the distance across the throat and stepped off the length, then triumphantly announced that this whale could not only swallow Jonah but a row boat with several men in it! The other took note

of the fact and included it in subsequent sermons on the Book. Now in proving the truth of the Bible because it conformed to natural law—the whale can swallow a man, therefore the Bible is true—his zeal outran his knowledge. Granting his first proposition, Jonah's existence in the whale for three days is unexplained, and furthermore his attempt at proof was unfortunate, for the whale that can swallow a man is a sperm whale, which is never seen in the Mediterranean.

Nowhere does the book profess to be actual history, nor profess to have been written by Jonah himself. The Prophet is always spoken of in the third person, and Nineveh is referred to as destroyed long ago. There is every indication that the book is a parable, an allegory pure and simple, of far-reaching significance. Nor is there any mention anywhere in the book of a "whale". And the preparation of a "great fish" by God is not at all uninviting to Jewish or Christian thought, and as a miracle would stand on its own merits.

But we are not driven to this awkward and mechanical explanation of a literalism. We are in the realm of poetry and allegory. In fine literary guise, the lesson is launched on unwilling ears and reluctant minds of the mission of prophecy to the Gentiles, that God's heart was big enough to love a wicked city. And Jonah's disappearance in the sea, the great fish prepared, and his subsequent ejection upon dry land symbolized the exile of Israel to Babylon and their restoration to Palestine.

The problem of Jonah is the problem of God reaching the heart of Israel with a message that was too large for Israel to hear. Jonah, the son of Amittai, is the subject of the book, but not its author. Jonah, the original prophet, followed the times of Elijah and Elisha, and lived probably in the eighth century. Unquestionably, there is a long period of time between the original prophet about whom is the nucleus of history and the minor prophet who wrote this book. As to the religious convictions of this author, they find their explanation in the condition of Israel at the close of the exile. They had become exceedingly exclusive, reserving God's love and kindness all for themselves, and limiting His mercy to the Jews. They failed to grasp their God-given destiny to preach His love and mercy to the heathen. The purpose of this prophet was to drive home the message of universalism to the favored Jew, that he might see himself in his "lopsided selfism" and narrow exclusiveness. An appeal is made to mind and conscience and heart to lift Israel out of itself into a larger conception of the divine heart. Their thought of God's love must be so big and tender that it includes their bitter enemies, their persecutors, their oppressors, their conquerors, and so strong in its tides that it will not only wash away sins, but purge them of hatred, scorn, and aristocratic aloofness.

Justified by the history of Israel with an abundance of legend and charged with moral purposes, the author invests a character of former history with a moral and spiritual purpose of carrying to those despised heathen the message of God's mercy.

In the story, Jehovah comes to Jonah, the son of Amittai, com-

manding him to prophesy against the wicked city of Nineveh. His proud and prejudiced heart refuses God's call to go. He goes to Joppa. The Gentile is here. He takes ship to Tarshish, the extreme points of the Mediterranean, away from the heathen, away from the persecutors and oppressors of his people. Like the dragon, they had swallowed up his people. True, they had been compelled to disgorge because God was the divine Protector of man, and back to Nineveh goes the recreant prophet. For three days in his hairy mantle, he cries aloud that if the City repent not it is doomed. To his evident surprise, Nineveh repents! Repents in sackcloth and ashes! Heathen Nineveh repents and is saved! The message of God reached these heathen hearts. Did the prophet rejoice? Did he shout for joy? Did he clap his hands? Was his mouth filled with holy laughter? Did he fall to his knees in gratitude for the boundless mercy of God? Not he! He leaves the repentant city. He is angry at God's mercy that includes the heathen. He prefers death to that. Out to the desert he goes, erects a booth, and sits down to see what would become of the city. Then follows the crumpling of the gourd and the old exclusiveness of Jewry crumples too. "You pity this gourd and your own disappointed hopes, can you not understand My broader sympathy that embraces not only you but all the poor heathen?" Here was established in the reluctant mind of Israel God's universal love. This was the lesson Israel so slowly learned, and from which even the disciples of Jesus held back. Can the Samaritans receive salvation? "The Jews indeed have no dealings with the Samaritans". "Upon the Gentiles has the Holy Spirit come?" is the astonished question even after the resurrection of Christ. And Jesus Himself set forth that unlovely and intolerant exclusiveness in the prodigal's older brother who "was angry and would not go in."

Yes, God's pity and God's love are over all, and this is the heart of the message of Jonah. Here the story closes with God's shepherd spirit of compassion brooding over a great city and over a multitude who do not know their "right hand from their left," that is little children; and compassion brooding over much cattle—the innocents of Nineveh. Nineveh was saved for the sake of little children and cattle. God's great compassionate heart broods over the great, immeasurable city, and its thronging helpless life. Such is the heart of God!

Such is the heart of God brooding over the cities today.

"The Road Men Can't Forget"

"They were on the road going up to Jerusalem—Jesus ahead."—Mark 10:32.

Dr. Einstein and Dr. Millikan discussed in the Pasadena laboratory recently the fact of God as the ultimate of science. The *Herr Doktor* admitted that science was becoming spiritualized. Dr. Millikan insisted that science was walking humbly in the foot-steps of God. In the liberalizing of religion, the humanizing of philosophy, and the spiritualizing of science, God is revealed in Jesus Christ.

At a college convocation, a social redemptionist recently remarked, "The new Messiah will come riding on the colt of economics."

A world famous scientist is quoted as saying that God would come to the world next through a revelation of science. Another college group of boys insists that the Messiah will next appear in the field of engineering. But we are reminded that into Jerusalem Jesus rode on the symbol of burden-bearing. The colt was the colt of self-renunciation—not economics, nor science, nor engineering. He rode into Jerusalem, but He went to Calvary on foot. That which shall save the world today is that which goes deepest into the world's life. It is self-sacrifice, self-renunciation, selfless service.

Into the modern world, Jesus comes as King, bringing spiritual royalty to men. The coming age will be a civilization that rests not alone on reason, nor on economics, nor on science, nor on philosophy, but also on emotion. We shall be influenced by "the emotion of an ideal." That ideal is the spiritual life, increasingly abundant and increasingly vascular, that Jesus brings to every Jerusalem and every age.

Even George Bernard Shaw in his *The Adventures of the Black Girl in Her Search for God* with all its brutal eccentricities and what many think to be blasphemous interpretations of the quest for God, fills the quest for Jesus, even though sacrilegiously, with the vascular spirit of sacrifice and selflessness. Nor as I mention the *Black Girl* can I forget the experience in one of our black conferences on the closing night when nearly 3,000 of our black brethren were gathered in the great opera house, and Brother Mitchell led in the spirituals so dear to the southern heart and so expressive of the anguish that is like the anguish of bells in their religious outreach. I asked that they sing again that spiritual which was the great favorite of Mrs. William Fraser McDowell:

"Lest I forget Gethsemane,
Lest I forget His agony,
Lest I forget His love for me,
Lead me to Calvary."

Yes, down the highways of modern life He comes—the enigma to the mood of the moment, but also the solution to the problems of the moment and of the ages. He is not only the fulfillment of all history, but its turning point. He marked not only the end of the old world and the beginning of the new, but He has the preeminence in all the ages. He was born in Bethlehem-town, but lives triumphantly today. Botany changes; but flowers are forever the same. Chemistry changes; but the elements are forever the same. Astronomy changes; but the stars are forever the same. Jesus is the same yesterday, today, and forever. He is the eternally modern Christ. His coming changed the world; and His presence forever changes the world. No one can explain the world without understanding Him. The clear tendency of Christian thinking is toward Christ as its center.

"Creeds wear out, not so much because they get old, as because people get new." But Jesus never wears out, because He is forever

creating Himself anew in hearts. His universality of mind makes His conception of God and life wholly genial to modern scientific thought—not only to Nicodemus but to the modern scholar. He unfolds the idea of the new birth. Twice-born men walk in newness of life. Redeemed men go forth in spiritual power. Hearts are cleansed and empowered. And this is not only the doctrine of Jesus —it is the deepest psychology of human nature and the highest philosophy of life.

Our modern world, it is said, indicates a general turning of the unchurchly mind to the religion of Jesus. It grows not out of ecclesiastical interest, as in the yesterday, nor out of the academic interest of a few years ago, but out of the perplexity of the hour—the utter social, theological, industrial, educational bewilderment. Out of the vague deep groping convictions of the hour comes the present need for the redefinition of Christianity and the reaffirmation of Christology. Our great need is to recast our Christian life not only in prophetic form, but in terms of Jesus. Our peril is that we may find the historic Jesus and lose the spiritual Christ.

On the highest point of the District of Columbia in the city of Washington is being erected a great cathedral of the Protestant Episcopal Church. One day, a stone-mason, at work on the cathedral, entered the office of one of the canons to tell of the death of his wife and to ask that she be buried in the cathedral. His request was denied because the cathedral vaults are set apart for only the bodies of distinguished Americans. A few days later the stone-mason returned, and said, "I have buried my wife in the cathedral. I had the body cremated, and this morning I carried the ashes up here to Mount St. Albans and sprinkled them in the mortar we place between the stones. She is buried in the cathedral." In generations to come, pilgrims to St. Albans will see the completed cathedral, but few will know that helping to support its stately walls are the earthly remains of an unknown woman whose husband put into his work that which he loved above all else.

May we, the builders of the cathedral of the soul, have the passion that was in the heart of Him who came down to Jerusalem and carried His own cross over "The Road Men Can't Forget."

I watched the Captains,
A-riding, riding
Down the years;
The men of mystic grip
Of soul, a-riding
Between a hedge of spears.

I saw their banners
A-floating, floating
Over all,
Till each of them had passed,
And Christ came riding
A donkey lean and small.

I watched the Captains
A-turning, staring,
Proud and set,
At Christ a-riding there—
So calmly riding
The Road men can't forget.

I watched the Captains
Dismounting, waiting—
None now led—
The Captains bowing low!
The Caesars waiting!
While Christ rode on ahead.

—Arthur MacDougall, Jr.

"Hosea Showed Us That"

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."—Hosea 6:1.

On one of the wayside pulpits in New England appeared recently these expansive words of Edwin Arlington Robinson: "The world is not a 'prison house' but a kind of spiritual kindergarten, where millions of bewildered infants are trying to spell God with the wrong blocks". The wrong blocks!

Marc Connelly in *The Green Pastures,* which many regard as wheat of the Kingdom and others as chaff, has a very significant motif in one scene of the play, in which Hosea appears. The scene is set in a shadowed corner beside the walls of the temple in Jerusalem. The light of camp fires flickers. Hezdrel is there, and about him several prostrate figures. Pistol and cannon shots are heard. A corporal enters and says that "Herod says he's goin' to take de temple tomorrow, burn de books and de Ark of de Covenant, and put us all to de sword."

God appears, unrecognized, and enters into a dialogue with Hezdrel.

God: "How is it you is so brave?"
Hezdrel: "Caize we got faith, dat's why!"
God: "Faith? In who?"
Hezdrel: "In our dear Lawd God."
God: "But God say he abandoned ev' one down yere."
Hezdrel: "Who say dat? Who dare say dat of de Lawd God of Hosea?"
God: "De God of Hosea?"
Hezdrel: "You heard me. Look yere, you is a spy in my brain!"
God: "No, I ain't, Hezdrel. I'm just puzzled. You ought to know dat. Ain't de God of Hosea de same Jehovah dat was de God of Moses?"
Hezdrel: "No. Dat ol' God of wrath and vengeance? We have de God dat Hosea preached to us. He's de one God."
God: "Who's he?"
Hezdrel (reverently): "De God of mercy."

GOD: "Hezdrel, don' you think dey must be de same God?"

HEZDREL: "I don' know. I ain't bothered to think much about it. Maybe dey is. Maybe our God is de same ol' God. I guess we jest got tired of his appearance dat ol' way."

GOD: "What you mean, Hezdrel?"

HEZDREL: "Oh, dat ol' God walked de earth in de shape of a man. I guess he lived wid man so much dat all he seen was de sins in man. Dat's what made him de God of wrath and vengeance. Co'se he made Hosea. 'An Hosea would never a found what mercy was unless dere was a little of it in God, too. Anyway, he ain't a fearsome God no mo. *Hosea showed us dat.*"

Who discovered that God was a God of love? The problem of the ages has been the problem of spelling God. From God's side, the problem of the ages has been the problem of revealing Himself. Until this eighth century before Christ, God had been honored, feared, worshipped. Job reached theological heights when he asked, "Will not the Judge of all the earth do right?" The great overtone of the Old Testament messages was a note of honor before love. Israel was always shy in claiming God as Father. Their conception of Jehovah was "girt about" with austerity. The notion of God was progressive in the Old Testament, reaching a peak in the days of Hosea.

The prophet who discovered God seeking man in love was Hosea.

With the great burden of their apostasy upon his heart, Hosea pleads in broken language with his people. His voice is shaken with sobs. Their dishonesty, idolatry, and faithlessness to God mean Israel's destruction. He calls to them to turn and repent. Amos shouted "Remember God". Hosea pleads "repent for He is a God of mercy". He urges them to abandon all hope in Assyria and to plead for forgiveness in God in whom the fatherless find mercy. God speaks in soft, sweet words, pleading with the apostate nation. "I will love them freely". This is the great message of his prophecy. Hosea's love was like the love of that greater Galilean.

There is but one incident known in the life of Hosea. It was a black overshadowing incident which clouded his life, but exquisitely tuned his soul for his message. As the death of the wife of Ezekiel in the little vine covered cottage by the river, Chebar, in Babylonian exile melted the stern prophet into a minister of tender sensibility and exquisite sympathy, so the sorrow of Hosea's life, though it shadowed his own face, gave him a clear vision of the face of God.

The opening portion of his prophecy is personal history. It was wrung from the tears of his own heart. His lines are full of tragic pathos. His writings are full of sobs and sighs. Out of the tragedy of his own hearth and heart, he becomes one of the first heralds of God's love. In the three introductory chapters he tells how the truth of the mercy of God was made known to his own soul. It is the story of his domestic agony and shame. To explain his revelation of God, it was necessary to tell this, though he did it with beautiful reserve.

This is his story. He had married a woman whose name was Gomer. In wedding her he believed himself to have obeyed a divine intimation, but alas, his love fell in broken shards at his feet. He learned that she was false to him, and clasping his children to his heart, he felt an agony of doubt. He had suffered, he had forgiven, he had hoped, but his heart was desolate, his hearth vacant. Gomer had left him, had become a prodigal, sinking lower and lower. Brutal cruelty had at last brought her to the open market place to be sold as a slave. She was offered at a slave's lowest price and Hosea had himself bought her for sixteen pieces of silver and one and one-half homers of barley. Back to his desolated hearth he brought her, not to be his wife indeed, but to sit in the ruins of her life beside the "hearth stone on which she had kindled the fires of hell". Here, in the safety and seclusion of repentance, Hosea hoped her stains would be washed away by her tears and the pardoning grace of God. Because he loved her so much, he believed so much in her redemption.

This is the dark story which Hosea unfolds to us in his opening chapters. Out of that tragedy came the great lesson of his life.

In the hope of pardon and penitence of a faithless wife, through his tears he caught a vision of the face of God. Through his own broken heart, he understood how God was the God of the broken-hearted. Through the agony that wrung his own soul, he understood how God, in heart-breaking, brooding spirit, yearned over Israel. His grief was his gospel. If his outraged love was so deep, how unfathomable is the eternal love of God! Human love so poor, though outraged, still survives. What then of the brooding shepherd love of God? Out of his own sorrow he learned God's. If the prophet can still love a faithless and thankless woman, does not God still love a faithless and thankless nation? If they repent, will they not be forgiven? What the guilty wife was to Hosea, Israel was to God. If the broken-hearted prophet forgives, will not God?

Why will God thus forgive? Hosea tells us "for I am God and not man". Because God is God, He is a God of Mercy. Because God is the God of Love, He is a God of forgiveness. Sin is sin, and sin is destruction, but because God is God there is a door of hope.

Tender, forgiving, brooding, loving, yearning—such is the heart of God!

"Here in life's chaos make no foolish boast
That there is any God omnipotent,
Seated serenely in the firmament,
And looking down on men as on a host
Of grasshoppers blown on a windy coast,
Damned by disasters, maimed by mortal ill,
Yet who could end it with one blast of Will.
This God is all a man-created ghost.

But there IS a God who struggles with the All,
And sounds across the worlds his danger-call,
He is the builder of roads, the breaker of bars,
The One forever hurling back the Curse—
The nail-torn Christus pressing toward the stars,
The Hero of the battling universe."

"Look round, I tell you; see, the fields are white for harvesting."—John 4:35.

The American boast is bigness, bulk. We think in terms of the crowd. The reaction of Jesus expressed another temper. His emphasis was on the individual. Charles Sumner told Julia Ward Howe that he was so interested in the race that he had lost sight of individuals. Mrs. Howe recorded in her diary this significant comment: "The Almighty when last heard from had not yet reached this altitude." One soul is a great audience. Jesus left the crowd because He was attracting the wrong kind of people. It was not possible for Him to do the kind of work he felt impelled to do. It is written that He "must needs pass through Samaria". Here is not only divine impulsion, but the expression of transcendent human worth. There is described in this chapter Jesus' interview with this one individual, and out of that interview came great truths that shook the world.

It is just the noon hour. After a six hours' walk from Judea into Galilee, Jesus and His disciples come into Samaria to the Vale of Schechem. At its entrance is Jacob's well. It is one of the most lovely spots in all Palestine. Here Abraham saw the Lord and built his altar; here Jacob built his altar; here Joseph saw his brethren; here Joshua read the law and made his farewell address to the Israelites; Joseph's tomb is nearby, and the ancient city of Sychar not distant. Jesus tarries by the well-side—waiting for his band to return with the noon-tide meal.

While the disciples are gone, an incident of far-reaching importance transpires. It is one of the most delicate and graceful scenes in His ministry. A woman of Samaria comes with her skin-pitcher to draw water. She is sharp-witted, but a sinner. Probably she has been in the field working. Unexpectedly, she stumbles on privilege and opportunity. Without any thought, she comes in contact with the way to God. Without any effort on her part, she is face to face with her Redeemer. It is simply a wayside occurrence, but it is the supreme moment of her life. It is a crisal point in her history.

This woman was a threefold outcast. She was a Samaritan. Eight hundred years of political and racial hatred separated her from the Jews. Second, she was religiously separated. The Jews had no dealings with the Samaritans, particularly in matters of religion. Third, she was an outcast in character. She was an abandoned woman. It was the "noon hour" when she came to the well. Who but an abandoned Oriental woman would go forth in the blazing sun at the noon hour to a public well?

Here is set forth the method of Jesus dealing with lives. Indeed, his evangelistic method perfectly parallels the formula of salesmanship everywhere recognized. It is remarkable that in an age of specialization we have specialized in everything save the greatest science, the science of souls. It is still more remarkable that we have been willing to trust this most vital of all matters to uninstructed and uninspired manipulators and charlatans. In our evangelistic efforts through the years, we ought surely to have discovered and developed

some sort of a science of evangelism. We study the method of Jesus and find that He is not only the perfect pedagogue, but the perfect exponent of evangelistic passion, and His method is as modern and scientific as yesterday.

I. ATTENTION. His request, "Give me to drink", and the woman's reply, "Thou, a Jew, asketh" express that racial chasm which had not been bridged for eight hundred years.

II. INTEREST. In the woman's reply to Jesus' offer of "living water", "You have nothing to draw with", it is obvious that her curiosity has been excited.

III. DESIRE. "Give me this water". The desire for this living thing had been created in her heart.

IV. DECISION. "This is the Christ". The end of the formula is the beginning of life.

The result of this interview was witnessed in the conversion of that village. The truth that made the heart of this threefold outcast to tremble shook that village and the whole world. Out of the town streamed the people toward this wonder-telling man. "Behold", said Jesus, "the fields are white for harvesting". It is not improbable that the reference of Jesus was one of His sweet ironies. He meant not the fields of white grain, but the white bobbing turbans and the white faces of the people as they hastened toward the well-side where the whole village was laid under the spell of the Christ.

The task of present-day discipleship is to discover the undiscovered resources in our churches and to inspire to service unused powers of discipleship. The application of this formula of evangelism is social, indeed, but chiefly personal.

Was it not John Ruskin who wrote to Alfred Tennyson, after taking a walk in London and seeing the little children everywhere shepherdless, "The more I see of the world, the more do I believe that not the sorrow of the world is the wonder of the world, but the loss of the world is the wonder of the world. I see by every wayside perfect miracles of possibilities in the lives of boys and girls going to waste without a teacher." The tragedy of the world indeed is the tragedy of the wasted resources of life. It was Bishop Birney who put concretely what has long been felt in the hearts of many. "The sermon that won the three thousand to Christ on the day of Pentecost has dominated our ideals and methods too long. We have too long tried to bring in the Kingdom by addition. The Kingdom will never come except by geometrical progression." Men and women are won by personal touch to the personal Christ.

There are sixteen hundred millions of people in the world. Five hundred millions are Christians; eleven hundred millions are unevangelized. At the rate at which you are winning folks to Christ, how long will it take for the world to be won? In 1930, it required one hundred Christians to win one; or, reversing the formula, it would take one hundred years for each Christian to win one!

It is great to be a salesman of insurance, to use the fourfold

formula of salesmanship of bonds, of merchandise, of books, of inventions, of machinery, of goods, of causes,—but it is greater by all the weight of spiritual values and the significance of eternity and the significance of life service—it is greater, through the formulae of attention, of interest, of desire, of decision, to be the salesman of the goods of God and to introduce a soul to Jesus Christ!

The village of Sychar is the city in which you live. The road is the road to your town. The fields and the highways are white unto harvesting!

The Church in the City of Today

By Channing A. Richardson

Superintendent of the Department of City Work

WE are gathered here at the opening of the ninth session of the Council of Cities, under the direction of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

"Measuring and Meeting the Task of the City Church," has been chosen as the general theme of these sessions.

I congratulate you that you are here, and I challenge you with the greatest crisis in the work of the Church in the past five decades. I use this period because it is the period of the incandescent electric light, with all that has flowed from it. Prior to 1880 was another world.

The first Council of Cities was held in 1917 in Chicago. It was during the stress of a World War, still foreign to us, except that it was beginning to make us rich. Steel companies, munitions plants, powder works were beginning as massive concerns. Some of the topics were: "The Down-Town Church and the 'Strip' of Pittsburgh," "Spiritual Values of Social, Institutional and Industrial Efforts," "Training Leadership for City Work," "How to Reach the Foreigner," "The Department of City Work." It was time to make the World safe.

The second was held in 1918 in Baltimore. We were in the midst of the World War; we began to talk about "rehabilitation"; the men were "shell-shocked"; hospitals began to grow to enormous size. It was "rehabilitation" and "reconstruction".

The next Council came in 1920. We were in the Centenary then, in a big way—and it had not been so hard. We had several good fulcrums on which to pry. There was "reconstruction" and the "Waking World"; we had been told about "self-determination", and the "clash of colors". It was the "white man's burden", and he undertook to carry it.

Then, in four successive years, came these Councils. The Centenary period, with its successes and after-thoughts, was passed. We adopted a new term to challenge every one, and to reach every one. We now had "World Service". We had passed the time of "Conservation and Advance", sad to say, and we were now, with a reconstructed terminology, to wage a new battle with the age-old enemies, —sin, darkness, and death.

I hesitate to characterize these periods too closely. Most of you have served through these strenuous and baffling fifteen years since 1917. Many of you were in the teams of workers that went back and forth across America. With him who is critical of these struggles, and who sees in them only failures, who is disposed to condemn alike both men and motives, I have, frankly, little patience.

His wise and rampant strictures, on all that was done, carry little influence with me, for they display no evidence that he himself would have done better than you did in your leadership, or would have avoided the mistakes into which men of good judgment were led.

For a period of six years no Council was held. In Cleveland in February of 1930, the eighth Council was convened. That was three years ago. It seems a generation away.

An Economic Debacle

At that time we were but slightly talking of October, 1929. We did not know what was involved. Credit had run riot and had destroyed itself. Banks and business houses collapsed. The largest municipalities became bankrupt. Factories closed. The army of the unemployed grew to a figure variously estimated as from ten to fourteen million, and the prophecy is made that in 1934 our army of unemployed men will increase.

This would have been hard enough to correct, if the United States of America alone had suffered. But not so; far corners of the World have together been caught in the stress. There are Bedouin tribesmen, who have made a substantial living by raising camels for the caravan traders, who are facing starvation. Concrete roads are being built and 10,000 American motor cars are hauling freight where the camel traders used to prosper. America has been the haven of the yearning from all lands. But now, instead of immigration, we have emigration.

The Church Faces a New Economic Situation

A new situation is developing which vitally affects the life of the Church. In countless communities our church membership has been made up of the plain middle-class group. I know of very few city churches of our denomination where this is not true. We do not have the extremely wealthy class, and it is also true that we do not have as many as we should have of the extremely poor. Our people have been, and are, the common rank and file. We have mechanics, contractors, merchants, professional people, owners of small business concerns, teachers, laborers, factory and store employees, tradespeople, and workmen.

Many thousands of these people have been suffering severely. They are burdened now. In multitudes of families at present only the women can secure and retain employment. Fathers and sons are idle. For young or middle-aged workers it may be ten years before they are replaced, and have reached again the position of stability which they enjoyed five or eight years ago. For hundreds of thousands of the older men it means that they will never again enter the ranks of employment in commercial industry. I can now see no indication that more than half of those now unemployed will ever have a chance to answer the mill whistle and walk in through the gate marked "Employees Only" to their old tasks. This means that the churches which we serve, and the people which belong to our groups, will struggle on for years with hard situations.

The Machine

Inventions are always revolutionary—the experimenter turns his back on the past. The new machine, the new method, the new process, by their very nature upset living conditions and means of livelihood. The machine has been fought again and again in social history, because it has always revolutionized living, has thrown men out of work, has transformed types of industry, and has destroyed long-established trades. In England the workers rioted when machines first came in. Possibly, there is no other period in modern history quite so appalling as the sixty or seventy-five years immediately following the introduction of machine manufacture in England. Towns doubled their populations in a decade. Two hundred thousand people were crowded into Manchester without a breathing space for the city. In the factory cities of South Wales there were neither public lighting systems, water nor drainage. The workers often went a mile for water, waiting in long lines far into the night for their chance at the supply, the river. A new spinning machine was introduced, which, it was said, could be tended by a child of three or four as well as a child of seven or eight. Women worked underground in the coal mines for fourteen to sixteen hours a day. Children were let out by contracts, one of which specified that an allowance could be made for one idiot child in every twenty at work. You say these were crude and cruel days, and that we have moved away from them. Granted, perhaps. But there is much still to be done here, if humanity is to be made secure, and is to be redeemed.

The Machine-made City

The modern city has arisen because of, and by reason of the manufacturing machine. Those same clusters of establishments turning out piles of cloth in English cities were soon duplicated in New England, many of the owners of the oldest plants in Massachusetts being Englishmen. A busy factory of one sort soon drew one of another sort. Farmers left their fields for the new work in the mills. The machine has made our city.

The Mechanization of Life

It is the city man whose life is most completely mechanized. In the city are vast multitudes of people whose every activity of life is mechanized and far removed from the original sources of the very materials upon which their life depends. No single item of food used has been grown or harvested by their labor. They have neither grown nor dug their potatoes, nor have they tended the cows or fed the chickens. It is even said they do not know the exact source of the milk, let alone its methods of production. To them the source of food is a store. Stop the machines and the food supply to these multitudes of city dwellers ceases.

These city dwellers travel to their jobs by subway train, bus, or elevator. In sixteen buildings in New York City, elevator travel for 75 cars totals 415,041 miles annually. (*Recent Social Trends,* Page 477.) Transported by machine, these people tend the telephone, the

typewriter, the automatic drill, and hydraulic press. It is the power shovel, the pneumatic drill, the steel hoist, and the concrete mixer. Not only is their food supplied by machinery, but they journey to work by machinery, and at the machines they toil all day.

Then, with the increasing leisure, the recreational life becomes mechanized. The automobile, with its engine and body, is machine made. Even the machine that makes the machine becomes mechanized. Fifteen years ago 1300 man hours were needed to make an automobile, now only 70 man hours. The gasoline to run it is from machine-made wells out of machine-made retorts. Its tires are from machine-manufactured cotton and rubber. And if leisure is not spent with an automobile, then the movie house remains. It has machine-made pictures, of machine-made scenes to the accompaniment of machine-made music.

The Robot comes into his own in the living of multitudes of city dwellers. No one would dare to prophesy that we shall abolish the Machine Age. Too much good for humanity has come from it to discard it; even the poorest have gained from it. At least living conditions for the poorest are better because of what some machines have brought them. But we do plead for an age when men shall be free because of the machine, and when it shall serve the souls of all men instead of the favored few.

ON A SUBWAY EXPRESS

I who have lost the stars, the sod
  For chilling pave and cheerless light
Have made my nesting place with God
  A new and nether Night—

Have found a fane where thunder fills
  Loud caverns tremulous, and these
Atone me for my reverend hills
  And Moonlight silences.

A figment in the crowded dark,
  Where men sit muted by the road
I ride upon the whirring spark
  Beneath the city's floor.

* * * *

Life throbs about me, yet I stand
  Outgazing on majestic power;
Death rides with me on either hand,
  In my communion hours.

You that 'neath country skies can pray,
  Scoff not at me—the city clod;
My only respite of the day
  Is this wild ride—with God.

—Charles Ferkin.

Amazing Facilities of Communication

I used the incandescent lamp as a time marker. With all that is involved,—power house, dynamo, generator, transmission lines,—it may well be that. The internal-combustion engine will prove to have been another time marker. It means independent individual or family transportation. A hundred years ago, Philadelphia was three days by fast stage from New York City. Today, thanks to this internal-combustion engine, it is thirty minutes away. Or, if you use the electric telephone, it is no farther way than the other corner of this room. We are here midway between Chicago and Buffalo, and Cincinnati is roughly just as far away. A hundred years ago there were no stages back and forth here. By the best travel these cities were a week or ten days apart, and now, it is a matter of six or seven hours by train, two or three hours by air, and no farther than the other end of this room by telephone.

If communication has, in the 19th century, made the world a neighborhood, in the 20th century it has produced this American City. I know men who travel 700 miles between home and business appointment, and return to their home again, all within twenty-four hours.

City Differences and Similarities

To one who visits in close succession the various American Cities, their striking differences, as well as their similarities, become evident. You recognize them as I mention the cities: Boston, how different from Detroit, Philadelphia from Chicago, New York from Los Angeles, Baltimore from Kansas City. Each has its traditions, its distinctive institution. I frequently refer to the personalities of the cities. But the new era brings forces to standardize them all. We have the radio to tell us the happenings as well as the problems of the distant city, as though the speaker were in our own room. And the movie, to show us the latest fashion, or to entertain simultaneously, with identical comedy or tragedy, the citizens of 48 states, and ten thousand cities and towns. And third, we have national advertising, by which the shelves and counters of the shops and the stores provide the identical textiles and the identical food-stuffs for men, women and children throughout America. Recreation, amusement, food and clothing become identical throughout the land.

Stuart Chase reports that the London *Evening Standard* holds that all Western peoples are beginning to look alike. The hamlet in its once-a-week movie sees all the styles of a Hollywood colony, and the machine-made clothes in cheap imitations may dress the coster girl to look like the duchess. I saw a young American Indian mother get off the train in a western state. She wore high heeled pumps, silk stockings, had her hair bobbed and carried her papoose in his basket from the top of her head in regular tribal style.

The Metropolitan Area

It is this same development of travel and communication which is now producing the metropolitan area. This represents the present trend in all city developments. Increased mobility of people and

products is building a new city. There are reported by the 1930 census to be 93 cities in the United States having 100,000 population or more. If a radius of 20 or 30 miles is used for the metropolitan area this number can be reduced to 63. One half of the total population of the United States now lives within one hour by motor travel of a city of 100,000 people. The tri-state survey of Philadelphia reports that 300,000 people travel in and out of the Philadelphia business and industrial section each day. *Recent Social Trends,* in discussing "Metropolitan Communities," says:

"The trend toward the metropolitan community and the reaching out of such communities over an increasingly large expanse of territory are the outstanding phases of the recent 'drift to the cities'."

This metropolitan growth has been shown by the development of new sub-centers, or population nuclei, in the periphery of the city. This is shown by spectacular growth of the outlying suburban sections. Any large city will illustrate this for you. Long Island or Westchester, if you are from New York; the Main Line or Chestnut Hill or Camden County, if you are from Philadelphia; West Roxbury, if you are from Boston; Webster Groves, if you are from St. Louis; Beverly Hills, if you are from Los Angeles; Shaker Heights or Garfield Heights at Cleveland; Elmwood Park, if you are from Chicago. No matter where you live you can find similar illustrations.

This flow of population has upset property values in the sections from which people move. The economic crisis has accentuated all this. The renter, who is immediately affected by the economic situation, starts the flow. He is soon followed by the would-be home owner who loses his equity in property he had hoped to acquire. With the result, that just now there is more instability of population than possibly at any other time in the life of the modern city.

Blighted Areas

At present, there is little means of knowing how to predict a particular population change, how to control it, or when or where it will turn. Douglas Park, Chicago, tells the story vividly. Following one or two shifts of population, there develops very clearly a "blighted area". You can easily recognize one when you see it. Property is deteriorated; the population is submerged. There is no sadder picture. Inevitably, with no city planning, derelict people filter into the derelict community, and matters become worse. As New York did thirty years ago, some cities are now condemning property in such sections, razing buildings, and making breathing spaces. While in some quarters the land values, merely because of accessibility, have invited in new and moderate or high-priced apartments and the area is on its way to a renewal.

Nationality and Racial Groups

For too long nationality and racial groups have been found in concentrated colonies. And because of their economic condition they have been found most frequently in the blighted or near-blighted areas. Just as fast as their economic condition was bettered, they

generally have fled the old community to establish themselves in normal sections and have proceeded to take their places in normal American social, business and religious life. With the curtailment of immigration, and the actual development of emigration, the whole future of the concentrated colonies is changing. They are now being adjusted. It is, however, too early to know the final result, except that we do now know that the whole situation presents an opportunity for the Protestant Evangelical faith, such as has not before been known in America.

There seem to be three fairly definite stages of the residential movement of the immigrant. The first is in the tenement section, and near the hardest work of the heaviest industries. The settlements near steel mills or near the stock yards illustrate this. The next movement is out of this section, and just to the edge of it. The old employment is still easily accessible, but there is more space in which to live. Also, the families are larger.

The third movement comes about the time the children reach middle and later "teen age", and a little more economic security has been reached. This last movement is usually not to colonies, and soon the national distinction is lost, and amalgamation has begun.

When we remember that the largest increase in the World's population has come since the introduction of machinery, we may expect to see the urban populations still mounting rapidly, though now with marked differences because of the ultimate disappearance of exclusive national groups. The cities of 2033 will present very different pictures so far as the national groups are concerned.

On the contrary, the Negro in the cities of the East, and the Orientals in the cities of the West, tend more and more to preserve their colonies. You will better appreciate what is involved in this when you know that there are, at present, three northern cities each having more than 200,000 Negroes in its population.

It is then, perhaps, not difficult for us to see the changes already taking place in the city life, or prospective changes, so far as the physical make-up of the city is concerned.

Changes in Age Groupings

Let me call your attention for a moment to some social changes. The age of the American population is increasing, that is, the percentage of the population in the higher age groups is greater than in the past. There are more people in the United States of America above the age of fifty than ever before. A declining birth-rate would accentuate this, except that infant mortality is likewise greatly reduced. I see no indication, either because of food supply, or because of the decline of the birth-rate, that we shall see the anticipated "static population" before the year 2000, probably later than that, for America does not yet know population density, except in certain urban centers.

But with the increase of the population that is above 50 years of age, there is also a very marked decline in the employability of the man over 50 years of age. Age of employment is now often as low as 40 years, and in a few cases even at 35 years of age. This means,

therefore, an increasing group that is out of work, and this will remain the situation even after such a period of distress as the present one has passed.

The "Never-Yet-Employed"

Furthermore, we are facing a new group of unemployed with which we must deal, viz., the "never-yet-employed." Here are a large number of boys just out of school with no work to do. There is not a trade for them to learn. There are no machinist jobs for them. There are already more skilled men than can be employed.

And so the boy drifts on for one, two or three years, perhaps. He has not been anchored to a task. Two hundred thousand boys (with a small number of girls) are "on the loose". A large proportion of those now in the railroad jungles are under 21 years of age. High school boys, never-yet-employed, are riding the freight trains across the entire country. It is not merely the damage to morality, which like a pock-marked face, they will carry with them through life. It is the damage to their idea of respectability, the loss of character-building idealism. They are not the pioneers out to conquer some new forest, or till a new valley, or plow the sod of some new prairie state. Our fathers, many of them at seventeen or twenty, started out as pioneers and conquered lands in which they have dwelt for fifty or seventy-five years. But this army of boys, also seventeen to twenty years of age, go out aimlessly, to be going some place away. No work, and little food here, there may be something somewhere else. They are schooled in begging, and many become schooled in crime, before the journey home again is completed.

Therefore, America faces these two groups—new to her life and experience—the unemployable, by reason of age, and the "never-yet-employed";—no job obtained at twenty-five, and the employing age reduced to forty years.

Or, let us come to the end of this present period; then start your youth—where? To what? To a trade? To skilled work? To a machine? What is happening to Humanity? And here stands the Church and its ministers.

The American Standard

There was a time when we heard about the "American standard of living", how much the American family needed for a yearly income. Now they are asking for a chance to work. Have we lost the "American standard of living" in order to insure dividends and profits? Some commercial industries are already overloading workers by overtime, or are reducing wages, because they feel secure if they offer any job at all. Witness the influx of small garment factories into New England. The whole battle for industrial justice may have to be opened again.

A New World

The past fifty years—what a new world has been created! Incandescent lamp and generator, and transmission lines, and dynamo,

and motors, and subways, and sky-scrapers. What a world in which to live! And the internal-combustion engine, and the motor car, and individual transportation, and the whole population begins to move somewhere. At first it is for pleasure, then for business, then for work. The employed man as well as the employer may go ffiteen or twenty miles to his work. The city becomes fluid. America gets on wheels. These past fifty years; what a new world they have made!

We have conquered the methods of production of food supplies, of utensils, of tools, of machines. The next fifty years must conquer the methods of distribution to the last and least man, woman or child. We must insure to the 200 millions of the United States of America, (and to the other billions of the world) security for labor, for leisure, for life.

This is the task we must measure.

A Task for the Church

If ever there has been a day for the Church of Jesus Christ, the Son of Man, that day surely is now. By its service it is for such a day as this, when humanity is puzzled, bewildered, and bewitched. The Church cannot desert humanity now. It was born for such a time as this. It was Jesus, its founder, who wept over the city, and who called unto Him the weary, the labored, and the heavy laden. The Church was made for today, when hearts are heavy and broken, systems are collapsing, and mankind is distraught.

Industry Must Serve Society

What shall the Church do to meet its Task? First, it must interpret Jesus to the whole of life. Nothing of humanity is foreign to Christ or to His Church. That means economic and social justice, that means protection for the body, mind, and soul of men, women and children. I might well insert here the new statement of the *Social Ideals of the Churches,* and re-affirm our support of them. Industry must not serve private ends, but must serve society. That Church can do little today that overlooks human needs.

> "While these staggering problems are being worked out, there are immediate things we must do. Every family must be fed, clothed, sheltered, saved from the fear of want. And we are now seeing that charity, while necessary, is not enough. It is too uncertain, too destructive of self-respect. As a result, social insurance is now coming to be recognized as essential to put security under the unemployed. Next to the actual means of subsistence, work is itself an elemental necessity. Society does not owe men a living, but it does owe them a chance to work. Work cannot be found for all the unemployed at once, but it must be found as rapidly as possible by our industries, by public works, by personal effort, by co-operative organization of the unemployed for their own needs."
>
> (*Federal Council Bulletin,* 12/32.)

Seeing the Total Task

In the second place, we must attack the problem of the City as a whole. One of the advantages of the Methodist Episcopal Church is that it cannot be anywhere identified by one Church of a typical sort. Methodist Episcopal Churches are purposely of every sort. The Goodwill Industry Church is just as truly our Church as is the one at the gate of the University, or in the prosperous suburban section. The Church in the Chicago Loop, or on the Grand Circus Park, or at Broad and Arch Streets, or at the Civic Center is our Church in the same way that the Church of All Nations in Boston, or New York, or Los Angeles, is.

Methodism's task then is to recognize and to deal with the work of the entire city, so far as our responsibility lies. We propose to share, and we do share, with all other followers of our Christ, the evangelization of the World in our American cities.

A Religious Task

In the third place, we must remember that we are striving as a Christian Church to bring the knowledge and love of God to all mankind. Our task is a religious one. Our motive is the religious motive. We must, in the last analysis, work with religious means.

A sad feature of the religious history of the past thirty or forty years has been the ease with which the Church has been led off to follow a fad. At one time, we thought the solution of the World's needs was a catch-word; then we turned to another, only soon to others in succession. Have we not yet learned that our chief business is to preach Jesus Christ? Our Churches are Churches of Jesus Christ. We are His ministers. He called us, and we accepted the call.

It is humanity's welfare with which we are concerned. It is mankind that is to be served and saved. We fight as social reformers, but this is because we are waging the battle of Jesus against sin, and to save His people. We strive to comprehend and know the city with all it contains, but that is because the city is mankind massed together.

The City Calls

The peril of civilization is the cities. It has been so before, whether we think of Paris, or Rome, or Corinth, or Jerusalem, or Babylon. Yet the Christians of the first Century dared, in the cities. Paul, the great strategist in the early Christian days, struck for the centers of population, Antioch, Corinth, Jerusalem, and Rome. Woe betide us if we cannot gather the cities for Christ. Christianity must and can repeat the challenge of the first century.

Someone has pointed out that the first loyalty of man, after family and home, is to his city. It is not a state loyalty, or a national loyalty,—but a city loyalty. It was so in the old Greek cities, centers as they were of art and literature.

Let us recapture the spirit of city patriotism, the city loyalty and devotion. Too often these days the citizenry disclaims allegiance

to the city because it is bad, and because their residence is in the suburbs. Reclaim loyalty and transform the city for the good.

This world is ours in our day. The long tedious story is not done. Perhap it is only just started. Who knows?

God rules. And "God is our refuge and strength". We are followers of Jesus Christ. He said, "I am come to seek and to save that which is lost." Our struggle is for a new world with Him. In His sign we conquer—

"O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again,

"Till sons of men shall learn Thy love
And follow where Thy feet have trod:
Till glorious from Thy heaven above
Shall come the city of our God."

The Problems of Public Enterprise

By Walter Rautenstrauch

Professor of Industrial Engineering at Columbia University

IT must be apparent to any observer of social phenomena that we are passing through a period of changing concepts with respect to industrial enterprise. We are gradually emerging from the period of private enterprise and entering upon the era of public enterprise. This is not the result of any political movement, nor does it arise from the promulgation of any social doctrine. It is happening through the simple process of social change. We have changed our methods of converting the natural resources into commodities and services, and by this change have altered the relative claims of labor and capital to share in the goods produced.

Many Specialized Functions

We have built up *an aggregate of specialized functions* in the business process and have operated them as independent units without regard to their interdependent relationships. We have built large industrial establishments, factories, railways, mines, structures, on a competitive basis and with public funds.

Banking institutions, both public and private, have grown up as institutions competitive among themselves, and their operations have not been related in any rational way to the economic and social forces upon which their own life and growth depend. Our currency and credit—capital systems—bear no rational relation to goods and services.

Every functional division of the social mechanism seems to have been developed as though it could operate in relation to other functional divisions by occasional manual adjustments. We are experiencing the breakdown of this method of operation. We are learning that an aggregate of operations is not an orderly system.

Now the simple factors of the matter are these: (1) We find ourselves living together on a continental area from which we must derive our food, clothing and shelter, and the resources available to this end are not unlimited. (2) We have proceeded to make use of these resources as though they were unlimited and inexhaustible. (3) We have created a very complicated aggregate of practices concerned with the ownership and release of the natural resources, their conversion into commodities and services, and methods by which they are made available for human consumption and use, which do not work in balanced harmony. In fact, the whole mass of activities concerned with the problem of living is so mixed that no one seems to be able to state the *why* and *how* of it all. (4) We each desire to live like human beings and enjoy life for the few years we are here, and develop our higher natures. But we are under such pressure of strife to provide ourselves and our dependents with the materials

essential to physical life and comfort that we have accepted a pattern of life against which our inner nature rebels. (5) Accordingly what we are really striving for is to find a way to get rid of the combative and competitive method and get down to a sensible base of living. (6) We are seeking a way to establish a balanced flow of production, distribution, and consumption in the nature of Public Enterprise and rid ourselves of the disturbances, dissatisfactions, and wastes of Private Enterprise. (7) To accomplish this objective we need to develop a balanced and integrated system of procedure, in which all functions are operated on a controlled basis (not in a legal sense) so that living will have some sense.

The usual replies to statements of the above character are that it is against human nature to live that way, that man is a combative animal, that we have always lived on a competitive basis and therefore will continue to do so, that man is by nature deceptive and selfish and will not work on a co-operative basis, etc., etc.

Now whatever validity in experience may support these assertions cannot be overlooked, but at the same time the fact must be recognized that the pressure of new circumstances may compel a new orientation. Because we have muddled through previous depressions can we also muddle through this one, and after that, wait for the next and muddle through again? Or are we going really to face our problem as men; determine the facts with which we are dealing and endeavor to build up some sane and sensible method of living.

One of the difficulties encountered in every discussion of the problem is, that we must use words and expressions which have such a variety of meanings. Even now many readers believe that when the word Public Enterprise is used we mean public ownership, and public ownership means socialism, and thus this is just another way of recommending socialism. Public Enterprise is used in the sense of fact and in no other way.

Let's see if we cannot discuss this matter as an engineering problem of design. After that the engineering of public consent (practical politics) may be considered by others more familiar with such matters. Let us see if there is any parallel in experience between the problem of design or growth of a group organism (society) and the biological organism and the technological process. The biologist tells us that those forms of life, which have survived, have had the capacity of adaptation to environmental change. Environment is used in the sense of life-sustaining resources, and adaptation refers to the possibility of the organism's drawing upon and converting the available resources to the maintenance of its life-sustaining processes.

The unicellular plants, such as the yeasts, survive and grow in the medium of the simple proteins of the *animo* groups because their life-sustaining mechanisms draw upon such energy resources only. More complex biological organisms are adaptable to a large range of life-sustaining resources and, in consequence, are capable of survival under greater variations of environmental change. The most complex of all biological entities—man—has evidenced the greatest capacity of all organisms for environmental adaptation to life-sustaining

resources. But it is important to note that each successive stage of biological evolution from the cell to man was attended by and made possible because of increasingly complex, highly integrated and self-adjusting control devices as evidenced by the nervous system, the endocrine glands, and other functional elements of adaptation to environmental impact.

Integration of Social Processes Needed

The history of the development of technological processes indicates that the same kind of evolutionary growth has attended the creation and functioning of its ever increasing complex forms. The simple hand-tools under the control of human intelligence became the complex automatic machine because the functional operation of the tools has been integrated with the control devices of the machine.

The modern power station does not exist because of the turbine, the boiler, the feed-water heater, the pumps, and its many other highly functionalized units alone. The possibility of these large energy-conversion systems resides in the integrating control devices with which they are articulated, and by means of which there exists the most complete adaptation of their functional operation to the impact of load demand, that is, to environmental change. The same conditions have been manifest in the growth of the modern factory from the simple machine shop.

Do the same laws which condition the existence and growth of complex biological organisms and intricate technological processes also operate in the development and growth of increasingly higher forms of group organisms? Are the several stages of social evolution dependent on an attendant development of integrating forces which are self-regulatory and balancing? Can we develop into higher and more complex forms of organized society without the existence and use of integrating and regulatory equipments which adapt society to its ever-changing, life-sustaining resources and processes?

Since modern society is a group organism composed of the biological entity—man—functioning in an industrial system of technological processes, it would seem that its existence and development are dependent upon the same conditioning factors which determine the life processes of its elements. Higher forms of modern society are possible only in conjunction with higher forms of integrating and self-balancing equipments.

In the long series of biological evolutions from remote and distant ages to modern times, from the amoeba to man, we note three basic elements of the life process—the invariant factor of dependence on the energy of the earth's resources, the variant factor of energy-conversion processes, and the variant factor of new functional forms. The constant physical needs and their common source of nourishment, the expanding types of integrated energy-assimulating processes embodied in increasingly complex mechanisms, and the birth of the reason and the emotions, and all that complexity of functional form commonly termed the spiritual nature, of the biological organism called man. And we also note that in the long series of evolutionary trans-

formation culminating in man, not only are new forms of processing and integration acquired, but old forms of operation and control are discarded. *The higher functions are possible only as the higher forms of control are incorporated in the process.*

If then there be any correlation or parallel between the growth of biological organisms, the growth of technological process and the development of higher forms of the social order, may we not anticipate the need of more highly integrated and self-balancing social controls which will permit the realization of mankind's urge to express itself in terms of spiritual meanings and growth as well as to supply his physical and biological needs while functioning as a unit in the group organism. The disturbances of the social order arise from the desire of man to live and to live more abundantly, and because of the frustration of these desires by the failure of our devices of social control to function properly, that is their failure to integrate and balance the physical and spiritual needs of man and the technological processes by means of which he now lives, with the energy deriving or life sustaining resources of his environment. The integration, coordination, and purposeful control of the biological organism, of the technological processes and production systems and of the group organism (the social order) are fundamentally *the problem of organization.* And in the same manner that the older forms of biological organization of past times have disappeared because they could not be adapted to a changed environment, so also the crude forms of social organization and control must give place to a finer type of coordinated and integrated social mechanism better adapted to functioning in the higher energy civilization suddenly come upon us during the past 100 years.

The social mechanism presents the same problem to the technologist and engineer as is found in the biological organism and the technological process, and he can see no possibility of a stabilized and advancing social order if the control devices of the systems of regulation, including our economic system and business operations, which are employed, are not scientifically designed. The breakdown of any system is evidence of the inadequacy of its designs. We have developed a very highly complicated social mechanism, one in which more delicate adjustments are called for and for which more scientifically designed control equipments are demanded. The whole basis of control of the business machine, as one element of our social process, should be examined with respect to the adequacy of design of its equipment.

The Problem of Organization

An analysis of the fundamentals of an organized procedure relating to any group activity, whether it be a church, a school, a manufacturing company, a municipal administration, a state or national government or any other form of co-operative enterprise, indicates that its success is determined by the excellence of its four major functional divisions which are:

1—The *Purpose* or Objective of the enterprise.

2—The *Program* by which it proceeds to accomplish its purpose.

3—The *Personnel* upon whom it depends for the performance of the specific duties and functions of the program.

4—The *Property* or life-sustaining resources available to it for its sustenance and growth.

The progress of civilization on any continental area will be determined by the extent to which the above four cardinal equipments of organized procedure are correctly established, integrated, and functioned in the operation of the social mechanism.

The *objective purpose* of the enterprise should integrate and express the highest good for the greatest number of the group. A high purpose is necessary to the creation of an emotional response to the cause. It releases the creative faculties and strengthens the co-operative bonds of action. It acts as a catalyzing agency to integrate the group and build a higher order of cooperation adaptable and adjustable to an increasingly complex environment. One element of purpose in our industrial society should be that man is not to be geared to the machine, but rather that the machine is to be geared to a social program. As the purpose of the group declines in social values, disintegrating influences immediately appear, a high state of entrophy approaches, and the cooperative bond is weakened.

The *Program* by which the group proceeds must be possible of accomplishment and therefore must be founded upon an intimate knowledge of all the characteristics of the equipments it uses to carry out the program. In modern industrial society such equipments are (1) the natural physical resources, (2) the technological and other processes for the conversion of such resources into use-forms and services, and (3) the control devices incorporated in our economic and commercial practices. We must be concerned with discovering the magnitudes and characteristics of the energy resources upon which the maintenance and growth of our civilization are founded, evaluating the energy-conversion processes of the modern social order as the basis for establishing a possible program of social growth. We must be concerned with studying the systems of integration and control of our economic and commercial practices to discover what, if any, scientific adequacy may reside in their design.

The *Personnel* of the group determines whether or not the purpose is to be high and the program rational, and it is through the competence of personnel that a program may be executed. In a highly integrated society or group, not only does the competence of personnel determine success, but there must also be a high sense of trusteeship. In other words, the personnel must be competent and have character. Any moral breakdown in personnel is destructive to organized groups, since it inhibits the creative and life-sustaining processes. Accordingly, we find the institutions of the home, the church and the school have a great responsibility in developing that type of personnel which can function in our society. Our educational processes must interpret the experiences of life and give them meaning, for the greater the stock of meanings, the more complete is the adaptation to changing environment. *The specialized and confining experiences of those who function in high places and the resulting narrow range of mean-*

ings to life processes is one of the great retarding factors to our advancing civilization.

The *Property* values or material resources by which the organized group is sustained are important and essential to its life, but are not the life itself. Therefore, the order of importance of these elements of organization, we believe, is as given above. The high purpose of the enterprise must be uppermost and property values must be subordinated to their proper place. We may look upon this arrangement as a pyramid, the apex of which is purpose and the base of which is property. If the pyramid is inverted and purpose is debased with property values uppermost in the public consciousness, we are inclined to believe that the situation is unstable and will not endure.

At the same time, whatever may be embodied in the *purpose* or objective of society with respect to a standard of material well-being must not fail to include consideration of the fact that the *Property* or energy available is limited.

Idealism must be combined with common sense if an organized procedure to deal with a changed environment and the present facts of living is to be evolved. It has been suggested that the period of private enterprise is passing into the era of Public Enterprise. Accordingly all industrial enterprises and the operation of other functional divisions of the social mechanism must be regarded from the standpoint of the public welfare and, therefore, must be integrated and balanced in their operations in accordance with public necessity and convenience.

The success of each function of the process of living—production, distribution, and consumption—is dependent on the state of the public welfare and in turn determines the state of individual well-being.

The whole machinery of living is now too complicated to permit of a balanced flow of goods conjointly with the practices of so-called rugged individualism.

Wholly different procedures than obtain in our present commercial and financial practices are indicated if we are to enjoy a sustained condition of economic well-being. It seems hardly necessary to recall the principal factors in our present dilemma—the mounting tide of debt, coincident with declining incomes to meet the debt; the great quantities of material; the willing and able workers who are hungry and in need; the idle factories—idle because they can not be operated at a profit; goods created for profit and not for social need—as evidence of the fact that we are operating by the process of class struggle. Now since this process has been demonstrated to be unsatisfactory to all classes, why not eliminate this process of class struggle and substitute a plan of co-operative reconstruction based on a knowledge of the facts conditioning our economic well being? Let us embark on the enterprise of building a strong and enduring national life.

The Department of Industrial Engineering of Columbia University has embarked on such an enterprise and hopes to suggest a design of society in which class struggle is impossible, and to discover

those principles upon which Public Enterprise may be founded. We are endeavoring to find the extent of our resources, the characteristics of the processes by which we convert these resources to our uses and the limits under which they may be operated; the essential functions which need to be performed in the whole process and how these functions are to be performed in harmonious cooperation for the greatest good for the greater number.

Our studies indicate that the remedy for our present conditions does not lie in the direction of hoping for new industrial developments in the field of electronics, air conditioning, and other industrial expansions. Statements of such hope only serve to divert attention from the real problems and raise false hopes by wishful thinking. New industry is, of course, to be encouraged. But the problem still remains of devising a method by which the new industries, together with established industries, may be incorporated in the social system under balanced quantitative control of production, distribution, and consumption.

The Driving Force of An Ideal

One of the greatest needs in America today is the driving force of a high ideal—an interpretation and understanding of our economic problems, and a revision of our commercial practices to meet social needs depending upon the establishment of a high social objective. We need to embark on a great national enterprise—to strengthen the moral fibre of the nation, to refine its social values, and to rebuild the foundations of its wealth. The dilemma of the present crisis and the confusion of counsel on economic reconstruction bear evidence of lack of vision, of understanding, and of social objective.

The church and its ministry must play a prominent part in the interpretation of social movements in terms of spiritual meanings, if America is to be saved from the destructive forces of sectional strife. If the church is to participate in this great national movement, it must address itself to the problems of its leadership and its reorganization. It must reinterpret Christianity to meet the problems of a changing civilization. Its leaders must be familiar with the social movements and their tendencies for good or evil. The organization of the Church, as represented by its policies and practices, must result in its being a moving force in social reconstruction.

The Church As a Forum

I, therefore, propose a new form of church service to conform to modern social needs. Let us have a service at which the members will present the problems of business and discuss these problems in the light of Christian ideals. A discussion and interpretation of experiences in business under the leadership of the ministry would result in an interchange of ideas which would be stimulating and wholesome. With such services the church could become a working organization. The church offers no such opportunities today. Can we imagine a group of medical practitioners being trained successfully to minister to the sick by listening to a weekly lecture? If Christianity has any meaning in the so-called practical affairs of life,

its practice must and does raise problems. The church should be a center of discussion of such problems to the end that the techniques of dealing with business practices may be reestablished on the plane of Christian idealsm. The church must meet the challenge of showing how Christianity may be lived in the practical affairs of life, and, unless it can meet this challenge, it will cease to be a vital force in social reconstruction.

The divergence between Christianity and Western Religion has made it extremely difficult for one to live a Christian life and conform to the practices of the business world. The teachings of the church and the conduct of business enterprise are now at variance, and the church must assume the leadership and responsibility for demonstrating that its teachings may be applied successfully to the conduct of business. As a simple matter of fact, the average layman believes that the Christian life and the business life are lived in separate compartments and have no relation to each other. When a church permits an unscrupulous business man to become prominent in its affairs, it serves to strengthen this belief.

The question is, will the church meet this challenge and will it be able to demonstrate that its teachings are capable of application in a social order operated on the present basis. Will it have the courage to challenge those practices of the business world which are incompatible with the Christian way of living? If it is determined to reestablish itself as a vital force in social reconstruction, then let us hope it will so organize its operations that it will become a forum of frank and open discussion of the world's pressing problems and, through such discussions, formulate and promote a way of life and of making a living which will not be inconsistent with its teachings.

The Social Work of the Church

By Frank J. Bruno,

Professor at Washington University.

THE essential nature of the dilemma which present civilization is facing is ethical. It is based on the non-conformity between production and distribution. Its discussion involves all sorts of subtle and apparently difficult questions in the field of economics and business, such as the amount of earnings a people may divert from consumptive purposes to capital expenditures; the influence of the banking system upon the relative position of creditor and debtor; and the effect upon sustained economic endeavor of a standard of values which has its own oscillation independently of the value, or the intrinsic worth of the goods whose value it is supposed to measure. All these and a host of other puzzling problems have forced themselves to the fore in these dark years of industrial paralysis and widespread depression. But when the details are swept aside the issue is not so complex, and these questions are seen as relating to the technique of social-economic relations, and having little or nothing to do with the answer to the question which underlies them. That, like all questions of social relationships, is one of social utility, if we wish to use a scientific phrase, or one of downright honesty and right, if we adopt the phraseology of ethics. In this vast development of means for producing things, to whom do the things so produced belong? This is the core of the riddle whose solution has baffled all of us. Its simplicity of statement should not, however, beguile us into the belief that its solution is correspondingly simple. That depends upon the development of new social techniques adequate to handle in an efficient manner the new factors brought about by our new industrial productivity. Money has been present in the world for over two thousand years: a common denominator to all values, and as a means for easy exchange of values; yet many of the ethical questions which its introduction created have not yet been solved. Again, it is easy to define the area of difficulty; to whom should money—this simple token of value—belong? To him who has capacity to earn, increase and save it? Not wholly, else all of it would soon become the possession of a few of the prudent and sagacious of earth. Public opinion, law, and religion have been busy for over two millenia in defining the limits beyond which one may not go in acquiring money. Usury laws, laws of contract, prohibitions against monopolies, and the public opinion that one is a trustee not an owner of his wealth, and that when it grows to large sums in the hands of a single person, he must use some for the general good—all these and a host of other restrictions have been built up to limit the right of a single person to the possession of wealth, even though he may secure it with full consent of all his associates. It is, fundamentally, the same sort of a question

which our present age submits: how much of the total material wealth of a people may a few control? It would be interesting, if we had time, to point out how all peoples have struggled with this question. The supposed axiom, "What I earn is mine to do with as I please," has never been accepted by any people. Usury has been prohibited, and the man who charges it for the use of money has been ostracised by society. Monopolies have been denounced for centuries in all countries of Western Europe in terms similar to ones you hear in the Congress of the United States in the year 1933. The Jews in the provision for the year of Jubilee, the Athenians under Solon and the Romans under the Gracchi felt that the only solution was a periodic redistribution of wealth, by the device of the cancellation of all debts. All of these were attempts to reconcile the acquisitive capacity of the few, who are gifted by ability and favored by circumstance, with the security and healthful functioning of the many in social organization.

Mark Train in *Travelers Abroad* characterized the ultimate in stupidity by saying it could be fitly celebrated only by heaping up a pile of jackass skulls so as to overtop the cathedral spires of Strassburg. Doesn't our present situation seem to merit the same characterization? Here we are the inheritors of generations of geniuses and inventors who have toiled through long days and nights to place the means in our hands to enjoy life robbed of its curse of grinding toil and encircling poverty. The dire threat of Malthus, that starvation is the grim sentinel guarding the borders beyond which humanity may not go, has been dissipated by mountainous accumulations of food beyond any possible need of the human race. Machines produce for us things which would, if they could be distributed, place every human being in this industrialized world in a situation of comfort, freedom from economic insecurity, and opportunity for cultural enrichment, which even Aladdin's lamp could not give its possessor. Famines have caused more men to starve than are starving today, yet never before was the cure of starvation crying to be used and lying untouched in the midst of hunger. Never before were millions of men found to be losing faith in themselves and their fellow men while living on the bitter charity of the more fortunate, because, with the machines rotting all around them, they were not permitted to produce the goods they could consume, or find any foothold whatever of economic security.

A Problem of Distribution

Does it seem credible that an intelligent generation could be caught in such a dilemma? If it were not such a monumental tragedy, if it were not destroying the spirit and worth of a large share of our population, it would be the crowning joke of the ages. All analogies fail, because human experience has never faced the like before. We have had inequitable distribution before this, but we never have had the total cessation of distribution to a substantial portion of our population through the breakdown of our social techniques, and at a time when it is to the interest of those who have as well as of those who have not, that the distribution shall continue,

and when all are equally in agony over its failure. This bizarre situation does not consist in an unseemly scramble for an inadequate means of livelihood, in which men's passions flame, and in self-defence each grabs what he can for himself. Rather is it the reverse of that. All men fully realize by now that social well-being is contingent on bringing need and supply together; and that everyone suffers in such a situation as that which confronts us.

Two Methods of Approach

The situation calls for two sorts of approach; one the technical, the scientific, the way of business and government. This has to do with the development of new social devices by which these new situations can be understood and their problems solved. But there is another side. Do you remember that unique development in the administration of Roman law, the tribune of the people; the extra-legal devise, it might be called, by which any Roman citizen who believed himself unjustly treated by the operations of the law or government could have a chance to plead his case and secure redress, not by the cumbersome processes of law but by appealing directly to the tribune on the ethical implications of the situation in which he found himself? You probably know that the chancery function of courts in English-speaking countries is another illustration of this function.

The Church Stands for Justice

The perennial protagonist for essential justice in the tangled web of social relations has been the church. Practically all the great ethnic religions have had their rise in times of great social distress and injustice. It was at such times that religion, speaking in the name of a higher law or a higher right than that to which the conservatives appealed in defence of their position, set forth the right of human beings to the means of life, in spite of the network of controls which protected their exploiters. The sanctity of the person is rediscovered again and again by religion, especially in its more virile stages. Apparently it is necessary to shock us again and again into a recognition that "things" exist for men and not men for things, that laws have no sanctity in themselves but are good only so long as men are benefited by them. I wonder whether, in accepting this thesis, we accept the parallel statement: that ownership of things is good only so long as men are benefited by it? I doubt that we all go so far as this; and yet that is the only philosophy which will guide business, economics, and industry to the composition of their difficulties. If ownership, absolute and inalienable, is maintained to be an end in itself, a good to be preserved for its own sake, then I fear the solution of our troubles is far, far off. Religion may not be under charge to contribute to the technical devices by which men propose to cure their social ills, but it has a race-old obligation to reiterate that man is greater than his creations, and that his welfare is paramount to any other value. It can at least steadfastly point out the rules which must govern the game, the ends which society may justi-

fiably seek, and the precious things which must not be lost in the process.

This may seem a somewhat strange aspect of "The Social Service Work of the Church," but I have assigned it this first and most important position because I believe it far transcends every other contribution the church can make. And it is, of course, the one which will cost the church the most. It is the irony of fate that religion which begins as the tribune of the oppressed, the voice which cries, "Let my people go," becomes, in time, the comfortable club of the successful and of the rulers. Yet we have a record, even in this respect, in which we may take some pride. Is it not true that within the last three years every representative body of churchmen in all faiths, has made such a pronouncement of its social creed? It seems to me obvious that no thoughtful body of men not influenced by their own interests could escape a similar conclusion. I am all the more eager to place this phase of the churches' duty at the head of the list because I did not always think so. I believed there was a sharp distinction between reform and social work.

Amelioration

The next function of the church in social work is simpler, comprising the immemorial role of religion as the evener of rough places and the smoother of roads. Whatever may be the duty of the church to create a new earth from the imperfect material of this one, its members cannot escape the responsibility for ameliorating, so far as possible, the harshness and brutality of actual conditions.

It is my own feeling, however, that in the major tasks of social work, the adjustment of the person to his social environment and the reciprocal improvement of environment, to fit the individual, the church as such is not capable of taking a sufficiently significant and distinctive place to justify any special efforts on its part. There will always be among its membership a number of those who will need its social ministrations, and whose care will absorb its best energies. When it attempts to go over directly into the field of social work, it undertakes a task for which it is only partially fitted. Perhaps most social workers are none too well equipped for their exacting task, but when the church attempts to carry on a general social work program, it abandons the function which it alone is able to undertake for one in which it has at best no greater fitness than many others.

But without being a specialist in this field, the church may play its unique part in the general array of social forces available for the easing of the suffering and privation to which a considerable portion of our people are fated. It should understand just what is happening to them, the dangers to which they are exposed, and in general the possible ways by which they may be protected. Ordinarily the church is not situated so that it can readily know any of these matters; so that the importance of facing contemporary situations realistically is one of its major tasks today.

The Problem of "Pauperization"

By way of illustration, there has grown up a fairly general opinion that giving money or its equivalent to a person does something injurious to the recipient; that is, as we say, pauperizes him. And in most of our experiences, the able-bodied man in receipt of relief does deterioriate. If one were to ask any of the administrators of the large relief units on this continent what is happening to the men under care, he would be told that they were rapidly losing their ambition for independence; that the men who at first resented the status of dependency are now coming to accept the situation as inevitable and, in fact, to make a comfortable adjustment to it. That seems like conclusive evidence of pauperization following unearned support, and it has been so interpreted up to very recently. However, just consider your own case for a few moments: did you ever become pauperized by what your parishioners gave you as presents? Would you lose your independence of spirit and eagerness to play your part in the work of the world if you were to find a hundred dollar bill as you leave this meeting? It will not do to explain that we are different; that we are of such vigorous moral fiber that we should use unexpected or unearned income in a socially fitting manner. There is no fundamental difference between ourselves and the dweller in the municipal lodging house, that final refuge of despair for him who has lost residence, employment, and family ties, except circumstance. It is ridiculous to consider a man or a family as morally hurt by what is given him, especially when we remember how little it is; how barely sufficient to keep body and soul together. No, what hurts him is probably something quite different; it is the circumstances which precede and accompany his receipt of assistance, the loss of so much of what a human being prizes highly, leaving him poverty-stricken in soul and spirit because of what he has gone through. It is not at all flattering to us to consider how many years we have been blind to all this, as it probably indicates that we have been devising an excuse to satisfy our consciences for not parting with our money, and have performed an intellectual sleight of hand trick which is akin to dishonesty. There is none so blind as he who will not see.

Let us recapitulate, very briefly, what the dependent unemployed goes through before he asks for assistance, and after. In the first place, he starts as a man who has just lost his job. He had kept one, probably for years, supporting his family, which has been growing in size and in the responsibilities it has placed on his shoulders. He is proud of himself for having such a family, for being able to support it by his own labors. He probably saved something for sickness and old age, for his children's education, and possibly to give them a little in life. In addition, he has held a place in the industrial world. Large or small, it seemed important to him. It symbolized his contribution to human well-being; he was loyal to it; identified himself with it, and called it our shop, our store, our railroad. The job was his certification of competency to do his share of the work of the world. When it was snatched away from him, not through his wish

or by reason of anything he could refrain from doing, he was dazed, alternating between hope of finding another job soon, and panic as he saw his savings disappear, the day not far in the future when they would be all gone. Then came the desperate struggle to hold on; the fight against despair and bitterness. He had to spend all his savings, mortgage or sell much of his belongings, stretch his credit until people would no longer trust him, move to cheaper quarters, go hungry himself that his children might eat, tramp the streets endlessly and fruitlessly until his very shoes were worn to the ground. Then, a month, six months, three years, after he has lost his job, disillusioned, embittered and weakened by his protracted but losing fight, he asks for enough to keep his family from sheer starvation. Isn't there something inhuman in the attitude that such a man, who has gone through tortures which Dante himself never imagined, is pauperized by the bare sustenance which we out of our wealth afford him?

Human Needs Must Be Met

If this seems an exaggerated picture, its counterpart can be read in almost any magazine which attempts to tell the story of actual people in these hard days, or permits them to tell it themselves. The reason I have spent this time in detailing it is to point out that the job of society today is to recognize that millions of unemployed men will never get back to work—will be useless industrially or civically after this period is over—if we continue our present short-sighted method of dealing with them. It is essential that their needs as human beings be taken into account in any plan made by a community or backed by public opinion if we are not to pay very heavily in the future in terms of a large number of men permanently anti-social or incapacitated. And this the church should recognize and attempt to rectify in the name of the common brotherhood of man.

We used to say that the only thing a man out of work needed was a job; and that until he got it we could do nothing for him except feed and clothe him. But the whole story of social work is a denial of the theory that there is only one way out of any hardship. Work is highly important; but there are all sorts of ways of looking at jobs.

There are the barter projects which are having a certain development, by which the unemployed themselves render mutual services to each other. This is one of the few encouraging developments coming out of the depression. If this movement could secure and hold capable leadership, it might even be the rainbow of promise that no such catastrophe as this shall again curse the wage earner. How much outsiders can do, what the church can do, are as yet not clear—except that all sorts of encouragement, sympathy and advice, where possible, should be available, and that we should not bring to this new movement fear or prejudice lest a soviet be in process of formation.

Then there is the whole program of relief work; those various services, ranging from the skilled tasks which professional men gave to Columbia University about which Professor Rautenstrauch will be speaking to us shortly, to the pick and shovel work of the day laborer

who is helping to beautify some of the gratuitous ugliness of the environs of our large cities. It is filled with dangers, such as the displacement of independent workmen, the degradation of the standard of wages, the transfer to relief funds of work for which private or public money is available. Any competition with real work or real workers is fatal but there is a large field still left after that danger is avoided. It is my feeling that the possibilities of relief work are almost limitless, and require merely ingenuity and leadership to develop them widely.

Compensating Activities and Interests Needed

The English, who have lived with the problem of unemployment longer than we have, are a little doubtful of the value of relief work, believing it uneconomical, but none the less they recognize the necessity of activity for the unemployed, through which they may find some place of importance for themselves. England stresses education, and attempts to place as many as possible of its idle in schools of all sorts, from elementary school to university; from vocational training to the dramatic arts. We have equipment for that purpose susceptible of almost infinite expansion. In this educational work the church may occupy an important place, in view of its plant and its teaching traditions.

The saddest part of this whole picture is the stream of boys and girls going out from our grade schools, high schools, colleges, and universities. In their training we have spent a large share of our national wealth. We have tried to pass on to them the riches of our social heritage, and we place the hopes of the next generation upon their achievement. They are eager to work, yet the majority of them are finding no jobs, no place where they are wanted, no chance to use the rich equipment with which they have been entrusted. If they break, if the vision of a new earth fades out of their eyes and they become satisfied with mere existence, embittered at a social order which has failed to give them a chance, then indeed all the wealth, the learning, and the mastery of the world which our generation has won will be as the apples of Sodom to our tongue. They must be saved from any such fate by creating out of these terribly unpromising conditions of the present some compensating activities and interests to which the youth of the land may turn for useful and educational activity.

In all this, the church must stand as the interpreter of the needs of people, and of their rights as our brothers; and must act as a gadfly to sting us into such activity as will insure some measure of justice for the millions of our fellow citizens who are unemployed.

The Negro of the Cities

By Forrester B. Washington

Director of Atlanta School of Social Work

From World War to "The Depression"

The Negro in the Cities Previous to the War-Born Migration: From Emancipation down to the year 1915 the increase in the number of Negroes in the population of cities had been relatively gradual. At the Census of 1910 there were only 2,684,797 Negroes in cities of the United States of America.

The Migration of the World War: In 1915, almost out of a clear sky, came the great migration of the World War. This hegira was a mass movement of Negroes, the like of which the country had never seen before. The rural black folk flocked to the cities by the tens of thousands, partly of their own accord, attracted by the new openings in industry due to the cessation of immigration, and partly because of the stimulation and encouragement of labor agents from the great industrial centers. Some made temporary stops in southern cities, a few remained in southern urban centers permanently, but by far the greater proportion pressed on to the cities of the North.

From the World War to the "Depression": After the war-born push and pull was over, two other forces impelled the southern Negro to continue to migrate to the cities of the North. The first was the change in methods of southern agriculture, which grew out of the failure of the one-crop system. The second was the industrialization of the urban South in which there was practically no place for the Negro.

Although one hears it said frequently that Negroes migrated to southern as well as northern cities, the significant migration was to the cities of the North; first, because a larger number of Negroes actually went to the cities of the North; second, because a greater proportion of Negroes than whites went to the cities of the North; and third, because the adjustment of Negroes was much more difficult in northern than in southern cities.

The Census of 1920 showed that the Negro urban population had increased from 27.3 per cent of the total Negro population of 1910 to 34 per cent in 1920. The actual number of Negroes then living in cities had grown to 3,559,473.

The Negro population of Chicago had increased 148 per cent since 1910, while the white population during the same period had increased only 21 per cent. The Negro population of New York City had increased 66 per cent, while the white population during the same period had increased only 16 per cent. If Manhattan alone is considered, the increase for Negroes was 80 per cent and the whites actually decreased 4.3 per cent. The Negro population of Detroit had increased 611 per cent, while the white population, during the same period, had increased only 107 per cent.

Another significant fact revealed in the Census of 1920 was that 60 per cent of the Negro population of Illinois was living in Chicago, 68 per cent of the Negro population of Michigan was living in Detroit, and 75 per cent of the Negro population of New York was living in New York City. Eight cities (Chicago, Detroit, New York, Cleveland, Cincinnati, Columbus, Philadelphia and Pittsburgh) contained 38 per cent of the entire Negro population of the North in contrast to only 20 per cent of the total northern population.

To the white people the Negro migration was vastly different from any new group which had come into northern cities in large numbers before. To them, it was a unique group because of the spectacular difference in color. It was a difference in race rather than nationality. This fact produced reactions which were rarely present where assimilation of the foreign-born immigrant was concerned—namely segregation and racial discrimination.

The orderly life of the small Negro groups in northern cities was upset and a condition of community disorganization among them resulted. But the Negro migrants got better jobs than they had ever known before, although these jobs wouldn't have meant much, judged from the opportunities open to the average white man. However, the increased wages made possible improvements in their standards of living that hitherto they had not dreamed of.

While they had great difficulty in finding living quarters and while they were gradually forced into sections by themselves with consequent overcrowding, nevertheless, these housing conditions were infinitely better than the dirt-floor cabins and alley-rent houses that so many of them had known in the rural sections and in the cities of the South.

The variety of their recreational opportunities expanded tremendously. Parks and play-grounds, not to speak of commercial amusements of the type from which they had been excluded in the South, were available to them.

The health of the migrant Negro improved because he was able to supply himself and his family with a quantity and variety of food far beyond his means before. He was able to obtain medical service that had likewise been beyond his reach for the same reason.

Statistics revealed that delinquency among Negroes showed a marked decrease during this period, probably due to the fact that, as a group, they were no longer at the margin of subsistence level. Moreover, in the North, they were obtaining fairer treatment from the law-enforcement officials.

There was a wonderful improvement, of course, in educational opportunities. With the exception of certain border cities, their children could attend the same schools as the whites, and, even in southern and border cities, the segregated schools were much superior to those of the rural areas.

Nobody made a howling success of helping these Negro migrants to adjust themselves. Social Service agencies adopted different attitudes. Many at first were almost sentimentally anxious to help, but, when Negroes began to patronize them in appreciable numbers, became merely tolerant and finally closed their doors to Negroes al-

together. Certain organizations, like the Urban League, were started for the express purpose of assimilating these people into northern city life.

It was the Negro church that first saw the need of the Negro migrant for help in adjusting himself and tried to assist him. At the beginning of the migration, Negro churches in different sections of the North developed job-placing programs for the Negro stranger who came knowing there was work but not knowing where or how to find it.

Some of the first day-nurseries for Negroes in cities were started by Negro churches. Some Negro churches were community centers for the Negro migrants. They satisfied his desire for social relationships and recreation. However, the number of churches, that recognized this need and tried to meet it, was altogether too small.

But, in my opinion, the churches made some mistakes both of omission and commission. I think the biggest mistake made by the portion of the churches which were predominantly white was in giving financial assistance to Negro churches—almost immediately, with little investigation—and unconditionally. If more money had been given conditionally, there would not be so many Negro churches in financial trouble today.

On the other hand, altogether too many Negro ministers failed to see the real opportunity for leaderhsip. Too many tried to take advantage of the situation to develop great physical plants. Too many tried to develop great personal strength and power.

But, on the whole, the Negro migrant was beginning to find a place for himself in the industrial, political, and cultural life of the cities of the North. Unfortunately, as I have indicated, it was not due to any wonderful leadership or statesmanship on the part of either social agencies or the church. It was really due to a technique of adjustment which the untutored Negro of the masses had developed by himself.

Incidentally, his population in the cities had increased in 1930 to 5,193,913, from the 3,599,473 of 1920. And the Negro population of New York City had grown to the tremendous number of 327,706, or a figure larger than that of the total population of such cities as Birmingham, Alabama, or Atlanta, Georgia. And there were other huge concentrations of Negroes, such as Chicago with 232,903, Philadelphia with 219,599, and Detroit with 120,066.

And just when the migrant Negro, in a fumbling, awkard way, had begun to find his place in the complex milieu of northern cities—came the depression. Just when some order was beginning to be developed out of chaos, whatever work the church and the social agencies had done for the Negro migrants and whatever the Negro migrants had done for themselves were practically destroyed.

This is really the "Great American Tragedy".

Present Day Conditions

Negroes felt effects before whites: Negroes had begun to feel the effect of the approaching depression considerably before 1929. As I have already stated, they were not being included in the pro-

gram of the industrialization of the South. As early as 1926 this new industrial order below the Mason-Dixon Line began to experience overproduction and the surplus white manpower, which had been drawn to southern cities, had begun to turn to jobs which had been considered traditionally as Negro's work and they had begun, by "fair means or foul", to try to force the black man out.

By "fair means or foul", I refer to organized activities of whites to replace Negroes in jobs. These activities began in the South, at least, as early as 1927.

In fact, an organization called the *Blue Shirts* was organized in Jacksonville, Florida, some time before 1927, for the express purpose of replacing Negroes in employment with white men. A similar organization called the *Black Shirts* was organized at Atlanta late in 1926 with the same purpose. Some of the propaganda of the two societies was reminiscent of the Ku Klux Klan. The *Black Shirts* had a regalia which consisted chiefly of black shirts and black neck ties, which were copied from their Italian models. Some one humorously referred to them as the old Ku Klux Klan who had "exchanged white sheets for black shirts".

The *Black Shirts* published a daily newspaper. They held weekly and semi-weekly parades, chiefly at night, in which were carried such signs as "employ white men and let Niggers go," "thousands of white families are starving to death—what is the reason," and "Send Niggers back to the Farm."

The result has been that Negroes have been supplanted on such jobs in Georgia and other sections of the lower South as: bill posting (one of earliest), elevator operators, draymen, teamsters and expressmen, coal-wagon drivers, city sanitary-wagon drivers, meat-packing company drivers, drivers for the largest candy companies, American Railway Express Companies, hotel employees (stewards, cooks, and waiters in hotels), hotel attendants, filling station employees (attendants, mechanics), ditch diggers, domestic service (strange as it may seem), and barbers.

But more significant than this was the fact that the Negro was beginning to lose many of the opportunities gained, as a result of the war, in northern industrial plants. By 1930 the Negro was feeling the depression to a degree experienced by no other group. He was being discharged in large numbers in cities all over the country.

Unemployment: Negroes are perhaps the greatest sufferers in this industrial upheaval through the operation of the old law which seems to be applied to them more exclusively,—namely "the last hired and the first fired". Fully one-third of the race is unemployed in all of our great cities.

Something ought to be said also regarding the phenomenon of the replacement of Negro workers by whites—which I discussed a moment ago in connection with the cities of the South—but which is now going on in cities all over the country. This practice is very significant in its bearing on the physical and spiritual life of Negroes.

From a physical point of view it accounts, in part, for the disproportionate unemployment of Negroes as compared with whites, and consequently for the disproportionate number of Negroes carried

on relief programs, and for the larger degree to which Negroes suffer from the pathological consequences of unemployment. From a spiritual point of view, it is responsible for a great deal of the discontent and unrest that exists in the Negro communities.

But let us proceed with a brief review of unemployment conditions as they affect Negroes in certain typical cities—North and South.

New York, the city with the largest Negro population in the world, presents an appalling situation. According to a recent Census in which the New York Urban League, the Red Cross, and other organizations participated, 64 per cent of the Negro male population of Harlem is entirely without work. 80 per cent of the heads of Negro families have no steady work. The employment executive of the New York Urban League complains that Negroes are being discharged and whites substituted in their places in many occupations formerly held exclusively by Negroes in New York City. Negroes constitute 25 per cent of the total unemployed of Chicago—though only 6 per cent of the population. In 1931, approximately 135,000 idle persons were registered by the Unemployment Relief Service and of the first 90,000 more than 15,000 were Negroes. In Pittsburgh there are about 135,000 people unemployed, of which 33 1/3 per cent are Negroes. Negroes constitute 8 per cent of the population. 20 per cent of the 180,000 unemployed workers of Cleveland, Ohio, are colored. Negroes constitute only 8 per cent of the population. Negroes constitute 25 per cent of the unemployed in this great city of Detroit in which we are now meeting, but only 7.6 per cent of the population.

In the South, conditions of disproportionate unemployment are just as bad. Negroes constitute 50 per cent of the unemployed of Atlanta, Georgia, but only 33 1/3 per cent of its population. Unemployment among Negroes increased 87½ per cent in 1932 over 1931, whereas, among whites, it increased only 25 per cent, according to figures of the Atlanta Urban League. In normal times, about 24,000 of the 62,000 Negroes of Jacksonville, Florida, are gainfully employed, according to the executive of the Jacksonville Welfare League. Today 10,000 of these Negroes are in the ranks of the idle.

Relief: These figures on unemployment are reflected in the proportion of Negroes receiving unemployment relief in the various cities. Let me say at the outset that northern cities, as a whole, have been fairer in the allocation of this form of assistance to Negroes than southern cities.

There are three major types of unemployment relief provided in New York City: that given by the Red Cross, which consists chiefly of food; that given by the city, which may consist in any or all of the several forms of material relief, i. e., food, clothing, rent, or money; and finally work relief provided by the Gibson Committee. According to the New York Urban League, each one of these services is averaging 2500 Negro cases a week in Harlem alone—or a total of 7500 cases for the three agencies. Each case represents a family, and the number of Negro individuals carried on relief weekly

has been estimated at from 36,000 to 40,000. Again, according to the New York Urban League, Negroes share two to one proportionately in all three forms of relief. James Hubert, Secretary of the League, said recently: "If these various forms of relief were cut off, there would be starvation in a week in Harlem, and there would develop a condition such as exists in China or in India in famine times." In Chicago Negroes constitute 40 per cent of those receiving relief, but only 6 per cent of the population. In Kansas City, Missouri, Negroes constitute 25 per cent of those receiving relief from the Provident Association, the only material relief-giving agency in the city, but only 10 per cent of the population. In Pittsburgh, Pennsylvania, Negroes constitute 7,000 or more than 31.96 per cent of the 22,000 families receiving relief, but only 8 per cent of the population. In Cleveland they number 6,000 of the 32,000 families receiving relief, but only 8 per cent of the population. The total number of families cared for in the five relief-giving agencies of St. Louis is 34,000. Of this number approximately 17,000, or 50 per cent, are Negro families. The Negro constitutes 11 per cent of the total population of St. Louis.

In Birmingham, Alabama, Negroes constitute 62 per cent of the families receiving aid from the Red Cross, although they constitute only 38 per cent of the total population. Of 16,000 families receiving aid, 10,400 are Negroes. It is clear what a tremendous proportion of Negroes would be receiving aid in southern cities if, as in the case of Birmingham, assistance was in the hands of private agencies. Thus it is obvious that figures on relief extended to Negroes in southern cities have little relevancy to the actual conditions among Negroes.

Now what has this tremendous displacement, this disportionate displacement of Negroes in industry, meant aside from making 25 to 40 per cent of them mendicants—dependents on relief of various kinds, patrons of bread lines, soup kitchens and the like?

Community Disorganization: In the first place, it has caused a much more serious type of disorganization in the Negro communities of the cities than in the cities as a whole. Most of the community organizations the Negro set up are crumbling. Most of the agencies the Negro devised to solve his problem of adjustment have been driven to the wall. Negro churches, as a force in the community, are rapidly losing their status. Memberships have fallen off due to the constant reminding of debts and inability of people to pay dues and pledges.

Lowered Housing Standards: The improvement that Negroes have made in their housing conditions is rapidly becoming a thing of the past. "In all of our great cities, the Negro race," says Kelly Miller, of Howard University, "have been loaded down with cast-off homes by shrewd realtors whose cost and upkeep is now impossible on the basis of its income." The little homes that Negroes of the middle class have been trying to buy are gone. Reports from the various cities show many times as many Negroes behind in their rent as whites.

Facilities for Wholesome Recreation Impaired: In normal times,

there was a woeful lack of wholesome recreation for Negroes in many cities. The wholesale release of Negroes from employment rendering thousands of Negro adults idle has aggravated tremendously this need of wholesome leisure-time activities. Existing recreational agencies for Negroes are suffering greatly. A social worker in a large western city reports that the colored branch of the Y. M. C. A. is about to close its doors. "The Executive hasn't been paid for seven months," he says, "and this comes at a time when above all there should be provision to guide the great amount of idle colored men." "Pool halls and other types of commercial amusement where admission is not charged, or there is not a membership fee, invariably carry a crowd. Many patrons of these places, not desiring to be permanent loafers, participate in crime in order to get spending money."

Health of Negro Menaced: Naturally the Negro's health in the cities is being affected by the situation. The Negro's death-rate is rising in many of them after having shown a gradual decline in the same cities in recent years. Mr. John Dancy of the Detroit Urban League reports that, but for the Negro's high death-rate, that city "would have ranked in the forefront", if not at the very head, of the list in point of view of low mortality in cities. The Negro's health in the cities of the South is not as good as it has been during the last ten years when it had been constantly improving. According to figures given by the Georgia State Board of Health to the Atlanta Tuberculosis Association, "The death rate among whites in Fulton County seems to be falling off, but there are more deaths being recorded among Negroes in Fulton County, which is practically synonymous with Atlanta."

Educational Progress Retarded: The Negro's educational standards have also been affected by the changed economic conditions. The Negro has always been almost superstitiously interested in obtaining an education for his children. But now Negroes in both the cities of the North and the South are being compelled to withdraw their children in large numbers from elementary school as soon as they reach the legal age.

Crime Among Negroes has Increased: There has been an increase in crime and delinquency among Negroes as a result of the present situation. As I stated in a speech at the National Conference of Social Work, "this situation is certainly not due to the old myth that Negroes are inherently criminals, because, up to the beginning of the depression, the Negro's crime rate in the cities of the country, taken as a whole, has been decreasing." Today hunger and leisure are causing all sorts of petty crime among Negroes. A man will not go without food or see his babies go without food as long as he can steal. People are being robbed by Negroes for a dime.

Sing Sing serves the State of New York. The great majority of Negroes in New York live in the cities. Therefore statistics concerning the Negro inmates of Sing Sing prison would be statistics of city Negroes. Ira Reid, in a recent article in *Opportunity,* points out that the percentage of Negroes in Sing Sing Prison has grown from 14 per cent in 1920 to 24 per cent in 1931, which shows a

considerable increase in crime among Negroes in the cities of New York State and principally in New York City.

Samuel Allen, Industrial Secretary of the New York Urban League, states that there is more open prostitution in Harlem than there has been for years.

According to a reliable authority, one-half of the population of the Detroit House of Correction is Negro—although Negroes constitute only 7 per cent of the population as a whole. "Crime is rampant and still growing among the population as a whole," continues this same authority, "but out of proportion for Negroes. There is an increase of petty thievery among them, such as the stealing of food and clothing and small sums of money. Juvenile delinquency among Negroes is also disproportionate at this time. Out of 2,700 juvenile delinquents arraigned during the past year in Detroit, 350 or 12 per cent have been Negro children."

Disorganization of Negro Family Life: One of the saddest results of the so-called depression has been its destructive influence on the Negro family. No group in America has struggled with such handicaps as has the Negro to build up a stable family life. Whatever sex mores the Negro had in Africa were destroyed by the ruthless breaking up of families on arrival in America.

Moreover, since Emancipation, the Negro has encountered every disintegrating influence that has been known to operate against wholesome family life, such as inadequate income, mothers working away from home, forced living in "vicious" neighborhoods, overcrowded housing, the lodger evil, migration, and high morbidity and mortality rates.

And yet the majority of sociologists have found, to their amazement, the Negro family, coming down to the year 1930, only 67 years after freedom from slavery, with a predilection for monogamous marriage not much less than that of the native whites and probably greater than that of certain other minority groups.

Now, because of the depression, much of this work that Negro women have done against tremendous and discouraging odds to build up a wholesome family life is going for naught. The reports of family societies in many cities of the country show an increase in desertion among Negroes. For instance, the New York Urban League reports a rapidly growing number of cases of Negro children being deserted by their fathers. Miss Norma Michael, of the Children's Bureau of New Orleans, states, "A large number of Negro fathers are leaving their families, going to other localities in the hope of finding work and are not getting back." Family men of the low-wage earning classes, white or black, when out of work for a long period, become discouraged and frequently desert. In the case of the Negro husband, his replacement by whites is frequently "the last straw".

Personality Demoralization: Moreover, in addition to family disorganization, the continued unemployment of Negroes is resulting in considerable individual demoralization of personality among Negroes. This is undoubtedly also true among whites. But it is

more acute among Negroes, for the reason that Negroes associate the complication of color with the unemployment.

This personal demoralization displays itself in Negroes in one of two forms—either that of hopelessness or that of bitterness. In the first group, I have seen scores of Negroes who are disillusioned and cynical. They are not only discouraged by the loss of their jobs but they feel that there is no chance of ever obtaining employment again, because (so they reason), under the present economic system, there will never again be enough jobs for all the workers, and, judging from the present treatment, those jobs which will develop will be given to white men. And so they develop a tremendous sense of helplessness and uselessness—of futility and inferiority.

This general feeling of insecurity carries some to such a state of despondency that it is even leading to a surprising number of suicides among Negroes. *The Amsterdam News,* the Negro newspaper of largest circulation among the colored people of Harlem, has reported almost one suicide a week among Negroes in New York, growing out of unemployment during the past twelve months. In one edition recently it reported four suicides of this type among Negroes during the previous seven days and an edition within the last month reported two in the same week, both of whom happened to be young women. One suicide last summer was unusually spectacular in that the Negro involved chose to jump from the roof of the highest apartment house in Harlem.

The other form this personal demoralization takes among Negroes is that of extreme bitterness. Like the hopeless type, this Negro sees no future for himself in industry, because of his color. He bitterly resents this. He becomes hostile to a society which he believes deliberately casts him off. He manifests this hostility by becoming anti-religious, anti-patriotic, and anti-social generally. This attitude frequently leads to crime. Why should he not take by force, he reasons, that which is denied him unfairly?

It has been my experience that this loss of morale has extended into quarters which are surprising, to say the least.

I have even found some colored ministers in the hopeless class. They are as discouraged over the attitude of white society in general toward the Negro in the present crisis as is the Negro layman. They are particularly discouraged over the indifference of their white brother ministers. Some of them, I find, are almost as skeptical about God and his interest in the Negro race as are the laymen.

Trying to Help Himself

The Negro of the masses, in trying to escape from the dilemma which faces him, is doing many things that are obviously futile and some that are even fantastic and ridiculous. It must be borne in mind, however, that he is desperate, and that he is in the position of "a drowning man who clutches at a straw."

Changing His Religion: Some Negroes are joining religious movements which are new to them in the vain hope that a different type of church affiliation will help them improve their economic plight.

Perhaps the most interesting example of this attempted strategy

is the increasing number of Negro Protestants who have joined the Roman Catholic Church during the past three years. They have been impressed with certain propaganda which claims that the Catholic Church at heart is opposed to discrimination on account of race. They seem to feel that they have some common interest with Catholics because the Ku Klux Klan struck at Roman Catholicism as well as the Negro. They realize that the white South, in which their displacement from industry has been most ruthless, is essentially a Protestant territory. There is no substantial proof that Roman Catholic business men will be less discriminating against Negroes than Protestants nor that the Catholic Church, as an organization, will do any more to obtain a fairer chance for Negroes during this unemployment crisis than the Protestant Church. But it is something different, and the Negro is willing to try anything.

The fact remains that Catholicism now claims 150,000 colored communicants throughout the United States; that in the past three years the annual conventions of the Federated Colored Catholics have been unusually well attended and have attracted great attention in the Negro newspapers. On October 19, 1932, Xavier University, a Catholic institution for Negroes at New Orleans, was expanded into a $500,000 educational project. An indication of the importance of this event was that the first cardinal to visit New Orleans since 1925 was present at the dedication. This expansion is said to have been required because of the great trend of Negroes toward Roman Catholicism lately. "Greater and greater numbers of intelligent Negroes are going into the Catholic Church because of its all-inclusive policy," says Rev. Joseph Gomez, of Kansas City, a leader in the African Methodist Episcopal Church.

Negroes are also joining religious cults, particularly those that promise some miraculous way out of difficulties. According to James Hubert, Secretary of the New York Urban League, the tremendous Negro following that Father Divine, a proven charlatan, has recruited among Harlem Negroes is accounted for by this. "The people turn to such bizarre fakirs as Father Divine in order to find a way out," says Mr. Hubert.

Changing His Politics: There was a large trek of Negroes from the Republican to the Democratic Party at the last election. Some of the most important Negro newspapers in the country supported Roosevelt. But the most significant phenomenon was the number of wards in Negro sections of northern cities which went democratic for the first time. These black voters did not switch their votes from the Republican Party because they have become conversant with or enamored of the fundamental doctrines of the Democratic Party, but rather they changed their traditional political allegiance in a vain hope to improve their economic condition.

They had become disappointed in the Republican Party just as they had become disappointed in the Protestant Christian Church.

More Negroes than ever before supported the Socialist Party at the recent election, although this affiliation was confined more to leaders than to the proletariat.

A large number of Negroes in northern cities are turning towards

Communism. A much larger number would probably be found associated with this group in southern cities if it were not for the ruthless methods by which southern authorities suppress communistic activity. The most recent example is the young Negro communist, Angelo Herndon, who was given eighteen to twenty years in prison at Atlanta, Georgia, and for whom the state prosecutor asked the electric chair. The worst crime the state accused Herndon of was the leadership of a group of white and colored unemployed which went to a meeting of the county commissioners to ask for more food relief.

Negroes of the masses do not know any more about the ideology of Communism than the average man knows about the ideology of Technocracy. But they do know that the Communist Party advocates economic equality and every other kind of equality. They see the Communists go a long way to prove their protestation of brotherhood. They see them nominating a Negro, James W. Ford, as their candidate for the Vice-Presidency of the United States. They see white Communists injured and arrested in moving back furniture of Negro families who have been evicted from their homes in New York, Chicago and other cities. They see Communists making Negroes district leaders over white and colored members.

Changing His Color: A large number of Negroes who, at former Censuses, had allowed themselves to be counted as "Colored" took advantage of their extremely light complexion for the first time and chose to have themselves listed as "White" at the 1930 Census. Most of these were Negroes who would have preferred to have remained within their own race but who have taken advantage of their ability to "cross the color line" in order to obtain employment. They saw that not only the decent jobs but, in many sections, the only jobs were being given to whites.

Why the Methodist Episcopal Church Should Help

I believe that the Negro must rely on the Methodist Episcopal Church for assistance at this time to a larger extent than ever before.

This is the time when purely rational appeals, with no emotional or spiritual content, will be of little avail. Today selfishness in the extreme seems to pervade business and industry and it is "Every man for himself" and "dog eat dog".

There is also an element of self-preservation involved so far as the white group, non-sectarian as well as sectarian, is concerned, in helping the Negroes of cities from completely deteriorating at this time. The majority group can lose by a complete indifference to the plight of the Negro through the creation of social liabilities which they will have to care for in one way or the other. Is it not more desirable to care for Negroes in cities by allowing them to work and support their own families and even contribute something to the wealth and prosperity of the community than to allow them to be forced completely out of industry and oblige the municipality or state to support them in the correctional institutions which house the thieves, prostitutes, gamblers, bootleggers, and other delinquents

who prey upon society? Is it not better to have the Negro maintain the health of himself and his family through honest labor than for the municipality to support him and his family in hospitals and other health institutions?

The alternatives, then, as I see them, might be presented in the form of a question: "Will you have the Negro become a producer or a parasite, a supporter of American government or a revolutionist, a Christian or an atheist?

At the present time the Negro cannot help himself. I think I have shown that whatever the Negro might have done in the past—whatever mistakes he might have made, he is helpless now. Most of his present efforts are futile as far as any immediate results are concerned. There are strong men in the Negro churches but the Negro churches have not the money to put over a social service program where it is necessary.

If you wish, you could do more for the Negro in his present predicament, than all of the other churches put together. You have more Negro members than all the other churches which are predominantly white combined. If you do not do it, it will probably not be done.

What the Methodist Episcopal Church Can Do to Help

Through Religious Activities: The most valuable assistance that the church can render the Negro in his present plight would be to effect some change in the attitudes of white people toward the Negro.

The general attitude that I have in mind is that which now permits a committee of business men, administering Federal Relief Funds, to allocate secretly all the funds for feeding school children in their community to white schools leaving Negro children to go hungry; or the attitude that inspires a politician in a southern city to introduce local legislation which requires municipal laborers to be voters, thus automatically excluding Negroes from public-works employment because he knows Negroes are barred from voting in that city or the spirit that impels an employer to discharge faithful Negro workers and replace them with whites. I do not know how to describe or define this attitude generally but we social workers see it daily in its outward and active manifestation. It is certainly unchristian. We social workers know from our experience of the past few months at least that it cannot be overcome by any scientific or purely logical argument and some of us have come to the conclusion that it can only be successfully combatted and overcome by an effective appeal and pressure from the Christian church. I believe that tremendous good would be accomplished if the pastors of white Methodist Episcopal churches would point out to their parishioners the inconsistency of claiming as Christians to be in opposition to class spirit and yet continue in their daily living to do everything to separate themselves from the lowest and most unfortunate socio-economic class in society,—namely, the Negro.

Specifically, in this matter of changing attitudes, I believe that the church, if it wishes, can do something that no other institution can do with business men. I would suggest that the local churches

be encouraged to bring some sort of pressure to bear on white employers who are members of their congregations to give Negroes at least a fair chance. In other words I believe that the only way that we can prevent Negroes from being discharged disproportionately from industry and supplanted with white men is to make the employers realize that, when they throw out a Negro and his family to starve just because he is a Negro and hire a white man in his place just because he is a white man, they are violating the very essence of religion and the foundation of justice. Also, I would suggest that the various Methodist Episcopal churches discourage individual members from joining organizations which have, as a part of their program, the forcing of Negroes out of employment. The minister can raise the question as to how the members of his congregation can belong to an institution like the *White Supremacy League* or the *Black Shirts* which, in forcing Negroes out of employment, are violating the basic principle of Christianity as expressed in the idea of human brotherhood.

Through Social Work: I wish to state that I believe the prime duty of the church is to inspire and that the church should undertake no social work of its own, provided such work is being done satisfactorily by other agencies. I am not, however, contradicting myself in recommending that there is certain social work that the church may do for Negroes.

There are many gaps to be filled in social work for Negroes even in the cities. In some cities where the social work provision for whites is perfect and complete, the program for Negroes has always been so full of gaps that the Negro population might just as well be living in the open country.

Moreover, there is a tendency today in certain communities, where the pressure of funds for relief is great, to discontinue all social work except relief giving. This includes character-building agencies such as the Y. M. C. A. and Y. W. C. A., certain recreational institutions and even some health agencies. Altogether too frequently of late, the practice has been to withdraw support from Negro character-building and non-relief agencies before those of the majority group are touched. Sometimes, as I have already indicated, this goes so far as to reduce greatly the amount of relief given to Negroes.

Therefore, here is a tremendous challenge to the church so far as welfare work among Negroes in cities is concerned. I believe the Methodist Episcopal Church, through the Bureau of Negro Work of its Board of Home Missions and Church Extension, should establish those agencies which cold-blooded communities will not set up for Negroes, and revive those discontinued because of withdrawal of support by the same cold-blooded communities. This would run almost the whole gamut of social work and include such institutional work as orphanages, day-nurseries, homes for the aged, hospitals, clinics, employment bureaus, lunch rooms in needy sections and the like. I would recommend that none of these activities be carried on one moment after some existing agency can be found to take them over. I might add, parenthetically, that I would almost make an

exception of the Goodwill Industries which is a type of social work originated by the Methodist Episcopal Church, rarely duplicated by other organizations in any city.

I have pointed out that recreational facilities are more needed than ever for Negroes and that existing non-sectarian recreational institutions for Negroes are being closed because of lack of funds. The Negro church has a wonderful opportunity here to recapture the young and old people who have been wandering away in recent years due, perhaps, to the fact that there was little relationship between their needs and the other functions of the church. I do not care whether this leisure-time work is done through a formal church social settlement, or a church house, or simply through group meetings in one room of the church, but I am convinced that leisure-time activities, at the present time, are more important for Negroes than ever before.

I have referred to the fact that the Negro lodge is breaking down because of the inability of its members to pay dues, and I have pointed out the serious consequences of the destruction of these institutions which bind the Negro community together, and help them in their adjustment to the larger community. I think it is a wonderful opportunity for the church to step in now and offer to be the rallying point for those Negro men and women who find certain satisfaction in the fraternal orders. But the minister alone cannot reach these people. He must have the assistance of the social worker, who has been trained in community organization, who knows the principles of group inter-stimulation, who knows the forces that draw these people together.

Moreover, Negro children are subject, at this time, to the strained emotional atmosphere which is found in so many families due to discouragement on the part of parents over non-employment. This is bound to have some effect on the child because it is the family that, under ordinary circumstances, trains the child to make adjustments to life, to get along with others harmoniously. The situation is aggravated in Negro families because there is a greater proportion of Negroes unemployed. Some organizations ought to supply to the Negro child at the present time the place where he can meet for recreation and amusement, where harmony prevails, and which will, temporarily at least, act as a substitute for the former discipline and emotional regeneration of the home.

I want to discuss the social worker who is an extension of the church as a religious organization.

Two chief functions for such social workers in Negro churches are: first, the development of co-operation between the church and existing social agencies; and secondly, the interpretation of social conditions to the pastor.

It must be borne in mind, first of all, that there are in a great many cities a number of social agencies, the use of which is available to Negroes, but the presence of which is unknown to the Negroes of the masses. I am sorry to say also that many Negro ministers are ignorant, if not of the existence, at least of the function, use, and availability of these agencies. When a Negro churchman

states, for instance, "I have lost my home and job now," and asks, "What help can this institution, the church, render me?" What can the average pastor tell him of Federal Relief or anything else which will help him? The Negro social worker can answer these questions. She will know the relief agencies. In addition, if she is trained, she will be conversant with every other form of social service, physical, psychological, and moral. She will know thoroughly the health machinery of the community, and she can refer Negroes who cannot afford to pay for medical service to free clinics, hospitals, and the like.

Another important contribution that the social worker in the Negro church can make consists in interpreting the social situation to the minister. This interpretation should be of two kinds: first, information concerning Negroes as a group; and second, information concerning Negroes as individuals. This is a much more important function than it would appear on the surface.

Many Negroes do not understand the basic causes of the depression nor its widespread ramifications. Even the colored newspapers do not carry enough discussion of the subject. I can best illustrate what I mean by telling you of the situation in a suburban community near New York City. The Negroes in this community, for years, had a practical monopoly on all domestic jobs and common labor. When their white employers reduced their wages they took the reduction in bad grace and some even left their positions. They claimed that their employers were trying to "make money at their expense," and that they, the employers, were trying to equalize their financial losses by cutting the wages of their servants. They did not realize that their employers' income had been reduced, in most cases, as seriously as their own, and that in many instances these employers could not pay $5.00 now as easily as they could pay $25 ten years ago. The employers in this particular community became so disgusted with the attitude of the Negro domestics that they gave the jobs to white people who had been going from house to house ringing door bells, canvassing for jobs, and offering to work for less than Negroes. These Negro workers did not really understand the situation, and through their ignorance were accessories in their own discharge.

The preachers who do not come in contact with employers and employees as directly as the social worker would probably never understand the value of relaying information of this kind to their flock in order to enable them to act discreetly in times of financial depression and consequent reduction in salary.

On the other hand, while the social worker knows these facts better than the minister, he cannot state them as effectively to the congregation. Many Negroes, in common with other groups who find themselves almost en masse in the lower socio-economic classes, accuse social workers of being subsidized. They claim, when social workers advise them to accept wage reductions during this depression period, that the social worker was told to do so by those who supply the financial support for social work. This may not apply so directly to the social worker in the church as to the non-sectarian

social worker, but the idea has become widespread that, when social workers issue a pronunciamento, they are simply interpreting the wishes of the capitalistic supporters of social work. Consequently the suspicion of the non-church social worker is transferred over to the social worker whose pay may come from the very congregation of which these people are members.

Above all, the social worker is supposed to be an expert in understanding the causes of breakdown in human personality. I have already referred to the fact that many Negroes are losing their morale. While the fundamental step in bolstering the Negro's morale would be to improve his economic situation, nevertheless, if we wait until this takes place, many Negroes will have gone to pieces psychologically, and spiritually. Social work then among Negroes, as with every one else, is more than the mere provision for the creature comforts of life. The human being has other adjustments to make to life than merely the physical and mental. He has also the spiritual. What the Negro needs, in addition, is spiritual adjustment. He needs the eternal ability to combat misfortune. He needs courage; he needs to have his spiritual resources released. The social worker can, better than anyone else, detect this type of person and link him up with the church in such a way that he will get the spiritual help he needs. People in the plight I have just been describing need personal evangelization. This cannot be accomplished by the social worker. The latter's function is to bring the case to the attention of the pastor and explain the background—just as a medical social worker brings the social case-history and background of a patient to the hospital physician. Only the minister can restore the lost grip on life. A religion which cannot do this for a man in that condition is not fundamental.

Conclusion

In conclusion, may I say again that it is the apparent hopelessness of the Negro's situation which makes it differ from that of the whites. I realize that unemployment produces social problems in all races, and that it is affecting the white race as well as the Negro in America today. However, a white man can keep up some sort of morale and refrain from stealing or deserting his family, because he knows that he has a chance at whatever jobs there are, or will be—no matter how few. But the Negro has discovered that, in times of depression, there are no jobs for him at all.

It looks to me, sometimes, as if the employing class is using the Negro as a sort of reserve army which is only brought in when labor is scarce or to break strikes. But a reserve army is paid and fed, while the Negro, who is used in times of strikes and great prosperity, is left to shift for himself at other times. The Negro is the one race in America which has never been allowed a stable status. America seems to be continually playing battle-dore and shuttlecock with him.

But there is a curious and paradoxical fact connected with the Negro. He seems to come through crises and survive situations calculated to destroy any other group or individual. This is my only

ground for hope. This is the great mystery of the American Negro. I surmise that it is due, in part, to a technique of adjustment to his environment which few other races possess, a surprising "will to live", a tremendous "emotional reserve" and an abounding religious faith. Possibly these mysterious characteristics, whatever they are, will bring him successfully through this ordeal.

But is it not possible that there is a limit to the ability of anyone to rebound and that the Negro may, in this particular situation, have reached the limit of his recuperative powers? Will the white majority of the cities continue to impose greater and greater strain on the social fabric of the Negro until it has been stretched to the breaking point and a rip takes place which will slough off into such pathological conditions as dependency, ill health, family disorganization, and delinquency?

Will the white man never be satisfied until he has crushed all that is elevating, all that is noble, all that is really worth while out of the Negro; leaving nothing but the open road to poverty, ill health, and general degradation? If this deterioration takes place—can we blame the Negro? One of the things that worries me about the present situation is that in some respects it looks as if this limit has been reached. The Negro is doing things he never did before. He is committing suicide in large numbers, he is begging on a grand scale, he is shifting from the Protestant to the Roman Catholic Church, he is becoming anti-religious and anti-patriotic.

On the other hand, is it fair to leave the Negro to struggle alone to come through this situation fighting against all sorts of odds with the inevitable accompaniment of suffering, disease, crime and the like? I think one of the chief solutions of the situation would be a radical religious change. This may sound strange coming from a social worker.

It doesn't seem possible to make any progress in improving the Negro's lot in industry by any rational appeal to employers. They remain stubbornly selfish—actuated, as they say, by the principles of "good business", or, as they don't say, by "racial prejudice." A combination of religious change, plus intelligent social work, would be better than religious pressure alone. Then the Negro would be helped physically and mentally.

I believe that the Methodist Episcopal Church will help because I believe the spirit is not dead in the Methodist Episcopal Church which, 67 years ago, when the Negro was first released from slavery, sent large numbers of idealistic young Methodist college men and women to the glorious task of beginning a gospel of salvation and education to the newly-emancipated Negro in the South.

Your ancestors did this for the Negro from a religious urge. I believe that you will help him today from the same urge.

Communism Challenges Christianity

JEROME DAVIS

Professor of Sociology at Yale University

IF the analysis of the technocrats is at all valid, then we are facing a very dangerous situation. While our debts are piling up with increasing speed and overproduction is increasing almost as fast, the number of those employed is steadily decreasing.

The End of An Epoch

All of this points to the fact that we have reached the end of an epoch. For more than ten thousand years mankind has been waging a losing struggle to produce in sufficient quantities the necessities of life. At last we have reached a new era—an era of plenty. We have conquered the fight against want and still we find ourselves helpless. Because we produce wheat in abundance, men are starving. Because we make too many shoes, children go barefoot. The era of scarcity has ended. The era of plenty has begun, and still mankind struggles, suffers, and starves.

This cannot go on forever. It must eventuate in one of the following alternatives:

(1) a violent revolution,
(2) a dictatorship by big business,
(3) the fundamental re-organization of all of our economic life for the welfare of all.

Perhaps it is the task of the church to aid in promoting the last alternative by Christian means. May I say at the outset that I realize something of the courage and heroism with which many of the leaders of the church have faced the present crisis? If I seem critical at any point, it is not because I do not realize all that the church is attempting in this epoch, but because I covet for the forces of God the highest that is attainable for them.

No one can deny that we are living in an era which challenges the best that any of us can give. We already face a situation in which thirty per cent of the common working-class population is totally unemployed. In Ohio there has been a shrinkage of two billion dollars in the payroll since 1929, and 30 per cent of the workers are unemployed. To cite the experience of one state alone, every sixth family in Pennsylvania needs relief as a result of unemployment, and these figures are certified by the State Emergency Relief Board to the Reconstruction Finance Corporation.

Unemployment Relief

Throughout the nation as a whole conservative business leaders* estimate that at least fifteen million are unemployed, which means some thirty million persons are dependent upon charity for the

necessities of life. In Connecticut, the State Department of Labor testifies that girls have been working 55 hours a week in sweat shops for the miserable pittance of $1.97. Our country has sufficient goods to provide a monthly allowance of $50 to every family. To compel Americans who are destitute through no fault of their own to live without proper relief is obviously unjust and unchristian.

Obviously religion must see to it that the needs of those who are suffering are met and met generously. This demands some such measure as the Costigan-LaFollette bill appropriating $500,000,000 from the Federal Government. Large-scale public works, such as that projected by President Roosevelt in connection with Muscle Shoals, will help. In addition, new and better housing might be provided to replace the disgraceful slums of our larger cities. Now, if ever, unemployment insurance and old-age pensions should be enacted. A country which has suffered fifteen depressions in a hundred years cannot boast of its business ability. It is neither Christian nor civilized.

The church must do more than meet the immediate crisis. It must plan for the remaking of our entire economic order. It is here that Communism issues its challenge and its warning. It challenges us by the strength of its loyalties and the daring of its goals. It warns us by its intolerance, by its dictatorial harshness, and by its bitter hostility to religion.

Challenge and Warning of Communism

In presenting this topic I am not blind to these faults, but of greater importance to us is the positive challenge of Communism. The most effective Christianity is a Christ-like life of service and sacrifice for the common good. What can we learn from atheistic communism in the fight for Christian brotherhood?

In the first place the Communist leaders have a *sensitivity to need*. Long before the World War they saw the desperate plight of the Russian masses. They felt in all its stark brutal ugliness the common exploitation of man by man. They determined not only to oppose the Tsar but to oppose capitalism, to put an end to the profit motivation and to secure the social ownership of the basic means of production and distribution. Nothing must be run for the profit of the individual; everything must be run in the interests of the masses —the real producers. Production must be for use and not for profit. Furthermore, they demand that all property relations be humanized; that we must revolutionize factory conditions in the interests of the workers. All income must be socialized. The effort of every one in society shall be planned and directed for the common good. The Western world has hardly sensed at all the spiritual values of Communism which have ethically far out-distanced the patterns of behaviour of much of our own economic order. The Russian leaders sensed the needs of the peasants and the workers and are creating a planned economic order to serve them. American church leaders would do well to heed the lesson of *sensitivity to need*.

**Business Week*, Jan. 16th, 1933.

In the second place, the Communists made the *needs of the underprivileged supreme.* They championed the most downward group, realizing that, if conditions for the least privileged could be made satisfactory, all of society would be reasonably healthy. Perhaps America needs this note. What are our churches doing for organized labor? What are we doing about such a measure as unemployment insurance, for instance?

One outstanding minister in New York City, instead of demanding support of Federal aid for the unemployed, devoted his Sunday morning sermon to a denunciation of the tax on Wall Street stock transfers. According to the *New York Times* he decried that the tax was "an inquisition of the worst sort and was one of the most unjust taxes in social history." "The idea that the wealthy ought to be exploited," he declared, "was destructive of the whole spirit of democracy." Apparently this distinguished divine felt that the most needy in all America were the poor, persecuted millionaires.

In Russia the Communists have genuinely tried to help the poorest classes. They have organized trade unions everywhere and have protected the workers by social insurance. Should not our churches become temples for the underprivileged rather than monuments to piety, pride, and privilege?

In the third place, the Communists, striving for their radical goal, were *undaunted by obstacles,* no matter how great. Think of the difficulties and dangers confronting the small band of Communists under the Tsar. All the forces of law and order and economic privilege were stacked against them. The revolutionists were outlawed and hunted down. They experienced prison, exile, even death, for their cause. In spite of it all they were undaunted. People said their cause was hopeless; that they were fanatical fools; that it would be decades, if not centuries, before the Tsar would be overthrown, yet in only a few short years the Communists had triumphed.

Conditions in the United States and conditions under the Tsar's regime in Russia are not diametrically different. It is a contrast in the degree of injustice, not so much a difference in kind.

Russia faced a Tsar's autocracy in which human rights were largely ignored. America faces an industrial autocracy in which the right of labor to organize is often bitterly opposed. Not long ago a research study at Harvard investigated the subject of *What the Employer Thinks.* Here are some of the statements about American conditions:

> "Industry is divided into two camps—that of management and that of men."
>
> "The denial of a worker's capacity to feel, think, and grow strikes a severe blow at democratic government."
>
> "Practically no executive avowed his obligation for the conscious and definite development of his workers."
>
> "So far the public, in opposing autocratic industry, has done little more than have a vague resentment against general conditions."

In the face of such a situation have the churches been sensitive to need and have they made the needs of the underprivileged supreme? Listen to the answer of the Springfield church survey. "There is a distressing lack in Springfield Protestantism of deliberate and recog-

nized contact with modern industrial problems. No church is thought of as particularly interested in the realm of labor problems, or as distinctively and consistently applying its gospel to the outstanding issues of industrial justice and peace. . . . Protestantism is geographically unbalanced. Its affinities are shamefully with the more prosperous part of the population, and it has run away from the poor and needy." The St. Louis church survey and that of Middletown confirm these findings. A prominent Yale millionaire has this to say: "We church people are living lives so isolated and segregated from the teeming streams of life activities that we do not realize what the masses are dreaming or thinking about. As to the class consciousness of the church, it is enough to call attention to the location in which she builds, the almost complete absence on her boards of representatives of the labor unions." He goes on to say that, in order to win labor, the church will first of all have to de-class herself.

The churches are face to face with injustice all about them. This afternoon I went out to the Briggs Body Plant and watched the picket line. Later I went to a strike meeting of Briggs Body workers. The workers told of an average pay for body finishes of 13½c per hour. They told of going to the plant and staying all day and getting eleven cents. They said, "Buy America with what—eleven cents for a pay check, fourteen cents for car-fare."

They talked of parades in which they would carry banners, "Home Sweet Home on Eleven Cents."

They talked about printers who would print all their leaflets for nothing—of bakers who were giving their loaves of bread for nothing. What were the churches doing?

How many ministers had even visited the picket line?

Not only has there been a lack of sensitivity to the needs of the underprivileged, but there has been an unconscious tendency for churches to play safe, to be tactful in the face of the power of economic privilege. In 1928, prior to the Wall Street crash, Bishop Darlington specified thirteen joys of the ministerial calling. Here they are:

1. The ministry is mentally stimulating; the minister keeps up with secular knowledge as well as with religious events.
2. It is physically attractive; pastoral calling means much fresh air, walking and driving a car.
3. It is spiritually helpful to the minister; building up the faith of others, he also builds up his own and so has few spiritual worries.
4. It is a prayerful life and therefore "his nerves are at rest".
5. It is independent; "one can rise at any hour one pleases", fix one's own office hours, take days off ad libitum.
6. It is honored; he and his family are respected and deference is paid to his opinions on all sorts of subjects.
7. It is fairly well paid; minimum net salary about $3,000 in most (Episcopal) dioceses.
8. It has permanence of tenure; clergymen (Episcopal) need not fear losing their appointments except for grave cause.
9. "The clergy are exempt from being drafted for war." Also they get ten per cent discount on merchandise and they travel for half-fare on the railroads.

10. "They are so favored by the kindly attention of wealthy and leading parishioners that their children enter the highest social life."
11. They are often able to save money, especially when, "through the kindness of financial leaders who are on their church boards," they are let in on the ground floor on good investments.
12. The pension fund (Episcopal) will soon insure a comfortable income in old age.
13. "The greatest joy of the ministry, however, has nothing to do with its financial compensations; it is the fact that it is his life work to make bad men and women good."

Not one word in all this list of the adventurous call to transform a selfish economic order into a cooperative brotherhood. Not one word of the joy of sacrifice, of fighting with soul-force for the right as God gives us to see the right against obstacles no matter how great.

America can never become even faintly Christian unless we dare to try to embody the principles of the Sermon on the Mount into the every-day fabric of our life, no matter what the opposition.

A fourth lesson we can learn from the Communists is that they *refused to compromise on fundamentals.* They stood like a rock against the respectable evils of the state and the economic order under the Tsar. If the Tsar declared war, they opposed the conflict. If he accorded the people a Duma, or elected assembly, they refused to accept this as a substitute for the complete abolition of the autocracy. Never at any point did they acquiesce in the evils of capitalism or permit themselves to be engineered into a position where any one could believe that they supported the capitalistic system. This could hardly be claimed for the American church. An article about sky-scraper churches in the *New York Times,* written just before the Wall Street crash, is headed "More Churches Built for Profit." Today some churches are paying the price of their alliance with capitalism in the form of mortgages, foreclosures, and spiritual atrophy.

The profit motivation is anathema to Communism. A man can seek to amass wealth for Himself, but if he does he is a social traitor and a moral leper in the new Russian world. It is easy for us to look at Russia across an Atlantic Ocean of fog and propaganda, but it is possible she may be right in her attack on the profit motivation. Her leaders believe that the profit motive is of the devil and that a society can actually be built which "gives to each according to his need and takes from each according to his ability."

I once tested the attitudes of hundreds of Communist school children in Moscow, asking them to rank various occupations according to their prestige or social standing. The private entrepreneur, the banker, and the clergyman ranked last and the worker first. In America similar tests have shown that the ratio is just reversed, with the banker first.

Communism challenges Christianity by its uncompromising attack on capitalism. It indicts the present methods of production and of distribution. It believes that capitalistic civilization is poisoned with the toxins of acquisitiveness. It does not hesitate to condemn this system and the selfish methods which are inherent in it by every means at its command. In Russia every effort is made to make people feel that anyone who goes out for money is a traitor and a moral

hypocrite. The only justification for any profession or business is service to the group. The rules of the social order demand no preferred status except on the basis of service rendered. Differences in compensation are relatively slight.

In America the church finds itself immersed in a capitalistic civilization. Its membership is often made up of those who are its beneficiaries. It is hesitant, if not fearful, to attack the evils of this order. Why should not American churches embellish their walls with this cryptic sentence from the great religious leader, St. Jerome, "Opulence is theft; if not committed by its immediate possessor then by his predecessor." To ask the question is to answer it. It would seem sacrilegious to the property-minded board of trustees. Communism is a warning and a challenge. If the church remains silent in the face of great economic wrong it cannot permanently endure. A ministry which becomes tainted by silently acquiescing in economic practices which are unethical can never be effective in remaking our civilization.

No one can deny the evils of capitalism. We are confronted with its failures on every hand. Prior to 1929 we experienced an orgy of speculation and gambling encouraged by the banks and leaders of state. Since then eight thousand banks have crashed with the loss of millions of dollars belonging to the working class. We have been victimized by financial racketeers. Even today most of us are probably paying three times too much for electric light. A single number of the magazine *Time* reveals flashes of business morality. Besides mention of Henry M. Blackmer, fugitive from the Teapot Dome scandal, there is the story of the flight of Samuel Insull, of electric light fame, and an account of the indictment of one of our best banking houses. This same magazine accepts advertising of all sorts designed to separate the public from its money, while, at the same time, it refuses the paid advertisements of Consumer's Research which would protect the consumer from fraud and exploitation.

Confronted with facts such as these, the minister does not need to be an expert to know that we must reshape our economic order.

If we are to accept the challenge of Communism we must *refuse to compromise* on the issue of justice and righteousness. We must ever preach our opposition to the established order and things as they are. In fact, we must fearlessly preach the *doom of the existing order*. Banks must again become institutions whose sole purpose is to safeguard the money of depositors. Banking affiliates must be abolished, and in the end some form of insurance of deposits must come.

A fifth lesson which the church might learn from Communism is *absolute racial equality*. The Communists tolerate no racial discrimination towards the Negro. Two American engineers who showed racial discourtesy were actually expelled from Russia. The American church should champion the rights of the Negro and receive him into fellowship at every point if it is to be true to the religion of Jesus.

Perhaps the supreme lesson which can be learned from the experience of the Communists is an old one, namely *the necessity for sacrifice,* to live the creed we profess, to hold aloft the banner of

poverty, sacrifice, and suffering for a cause. The founder of our faith himself paid the supreme sacrifice. Yet these noble doctrines have been transmuted into a ministry of comfort in which our preaching ministry itself lives according to the standards of the congregation it serves. The minister of a wealthy congregation lives in relative abundance. Those who minister to a less prosperous group must restrict their expenditures, but few can be said to be sharing the lot of the underprivileged, unless forced by sheer economic necessity.

The leaders of Communism, on the other hand, have experienced the tyranny of the Tsar's regime. They know what it is to have nowhere to lay their heads. They understand from experience what it means to be hungry. They are willing to sacrifice their daily comforts, even their lives if need be, for the Communist cause. Too many preachers sacrifice only by proxy or by oratory. They preach Christ crucified and live contented lives of relative comfort. Kagawa of Japan says that in America he found the preachers contented,—and "You can't build the religion of Jesus on contentment." We must again make Christianity a religion of adventure, not of assent to a creed. If Christianity is to endure it must shed the contagion of sacrifice actually transmuted into the lives of its followers. No prophetic preaching ministry can teach this lesson to mankind unless its leaders themselves are at the forefront of sacrificial living.

Communists have gloried in giving their lives for a cause. Too often our American church has gloried in being so respectable that it could build beautiful temples costing hundreds of thousands of dollars. Deep in our hearts we know that insight into the Divine comes preeminently from sacrifice for humanity. Every reform, every great revolutionary change, has come because men have sacrificed for a cause. One of the greatest dangers confronting the church is that its ministry may live contentedly, complacently, conventionally. For, in spite of low salaries and genuine hardships, ministers may still live in relative comfort ignoring the fundamental bases of our social ills and refusing to sacrifice in an unpopular cause. Kagawa in Japan lived in the slums with his wife in a single room six foot square for years. When ministers once sense the full implication of the tragedy all about them and the terrific necessity of sacrifice, they will be willing to reduce their expenses materially even if it means going about in a car costing only a few dollars or cutting down on luxuries in food. If the ministers of America would sacrifice through their income to the uttermost we could increase one-hundred fold the work now being done for economic justice. Every minister must be willing to risk the loss of his position if that is necessary in the great revolutionary cause of Christ.

Communism also challenges us by its denials. Communism denies the possibility of peaceful evolution and denies civil liberties to its opponents. Communism preaches the necessity of violent revolution. Christians believe in the theory that peaceful evolution must be substituted for violence. At present these are mere pious opinions that are violated in every country wherever and whenever war is declared. No religion could have more vigorously defended a policy of violence than did the churches of the United States in the late

World War. So vigorous was this nationalistic spirit that, as a vestige of it, we find American flags in almost every pulpit in the land. At the great Peace Conference we find the atheist government of Soviet Russia standing at the forefront in demanding complete military disarmament, and it is the Christian nation of America that has vigorously blocked any concrete move in that direction. To be sure, President Hoover finally proposed a substantial reduction in armament, but he did so only after the American delegation had repeatedly voted against every proposal of a similar nature which emanated from the Russians. And in the final closing hours of the Peace Conference, when the Russians moved an amendment providing for the very principle which President Hoover stood for, it remained for the American delegation to vote against it. The American people cannot rely on a policy of peaceful evolution unless it provides some technique for peace. It must face some such questions as these: How is it possible to reduce to equality a privileged class which ceases to merit its privileges without civil war? How can a wealthy class which no longer deserves its wealth be shorn of its riches without violence? How can we recognize the parasitic class when it exists? How can the minister guard himself against the danger of becoming a beneficiary of a parasitic group without realizing to whom he is obligated? Precisely what are the causes of repression which exist in our own social structure?

What the Church Can Do

If the church is ethically to oppose violent revolution it must make itself responsible for peaceful evolution. This demands among other things absolute insistence on freedom of speech, freedom of press, and freedom of assemblage even in time of strikes and social conflict. As religious leaders we always pride ourselves on championing freedom of speech, but this abstraction is meaningless, as Justice Holmes has said, unless we permit freedom for the opinion we hate. How many ministers make it part of their prophetic ministry to champion the rights of Communists to parade, to present petitions of grievance to the mayor, to assemble and voice their grievances? Most churches have done little or nothing even to make possible freedom for labor union supporters in conflict zones. As long as a single individual, such as Tom Mooney, remains unjustly imprisoned, every Christian is, to some degree, a partner in the wrong.

It should be part of the task of a prophetic ministry to discover new techniques of preaching. The free forum is one technique which has proved its usefulness over the years. It is possible that another technique may be to assist the organized forces of labor to have educational classes and educational forums in their own trade-union halls. In New Haven we assist all the trade unions in conducting a forum every month in their own Trades Council Hall. The churches of every community should support liberal and radical organizations which are standing for social and economic justice.

Religious leaders are often prone to attack Communism because of its atheism and the Bolsheviks retort that religion is an opiate. I am reminded of the two lawyers who became abusive in arguing a

case. One declared, "My learned opponent is such an unmitigated blackguard." The other attorney jumped to his feet and declared, "My distinguished friend is such an unmitigated liar."

The judge leaned over and said, "The counsel will please confine their remarks to matters about which there is dispute."

Perhaps both Communism and Christianity have some truths in their charges.

The Bolsheviks center their attack on two counts: first, that religion spreads superstition; and second, that it has always been used by a privileged minority to exploit the masses of the people. This challenge can only be met by an ethical religion which is serving the common people. There is a real danger that the God of the churches will be made into harmony with the dominant practices of the state and the economic order. We have only to refer to such a case as that of Dr. Macintosh, who was debarred from citizenship because he placed loyalty to God before loyalty to the State, to recognize how far we have come on the road to the pagan state. The State has virtually ruled that, from this time forth, citizenship is to be for non-Christians only. The churches of America must change this pagan ruling if America is to be won for Christ.

Again we cannot preach a God of righteousness and ignore the glaring inequalities and injustices which mark the present economic system. The Communists have engendered in their followers a faith that it is possible to change human nature, a faith that the kingdom of righteousness can and will come on earth here and now. They believe that pecuniary motivation must be radically changed. If the American church is to meet this challenge it too must have faith in the practicability of the social teachings of Jesus. We must preach with all the power and vigor at our command that men must seek first the kingdom of God and his righteousness. We must teach that the man who merely seeks economic gain at the expense of his fellowmen is betraying God and crucifying Christ afresh. We must teach that throwing the sancity of private property around factories, business institutions, or other forms of special privilege, when they are not genuinely serving the best interests of the largest possible number of the people, is, in reality, forfeiting all ethical and moral title to the property.

In some way the Communists have succeeded in engendering in the mass of the youth of Russia the power and the desire to serve society. The Communists have been able to create a sense of exhilaration, of mental excitement, and the feeling that their ends are for a moral, even spiritual goal, which transcends all other programs of church or state. To meet their challenge the American church must make its members see the moral adventure of Christianity in terms of translating our social and economic order. The church cannot preach and teach a doctrine on the Lord's day and acquiesce in direct contradiction to its doctrine in factory, department store, and counting house every other day of the week. We must create the sense of living up to the highest ethical declarations which we preach and pray about on Sunday. Unless the church can do this it inevitably must go down under the frontal attack of Communism.

In conclusion then, the church can take one of three roads. It can withdraw from the world to the extent of centering its efforts on the beauty of worship, on mysticism, and on personal religion. To some extent the church has taken this path already. While I would be the last to deny the importance of these three aspects of religion, it is futile to hope to cleanse American society by a religion whose emphasis is exclusively centered on worship, mysticism, or personal piety.

A second road the church can take is to submit or to conform to the State and the economic order. This means taking on the color of the established institutions. It is the comfortable road of large cathedrals, good salaries and complete impotence.

Finally there is the path which deliberately attempts to transform the entire political and economic order; which makes use of worship and of mysticism, to be sure, but uses them as aids to the bringing in of the Kingdom of God. Such a religious faith must aim not alone to revolutionize the hearts of men but to revolutionize the entire social order. It will probably recognize that capitalism is an evil as slavery once was. It will recognize that depression is a private-profits disease. It will center its attack on the basic evils, not fritter its energies on the side lines.

Such a program will demand among other things some such decalogue of changes as this:

1. Absolute freedom of speech, press, and association for all, even those who would overthrow the established order.

2. Human rights forever recognized as paramount to property rights. This means reasonable working hours and probably minimum and maximum wage scales, as well as various forms of social insurance.

3. Cooperative enterprises in the interest of all to be developed as rapidly and widely as possible.

4. A planned economic and social order for the benefit of all, in which production and consumption are balanced and in which production is for use and not for profit. That society is unsound in which men are starving because farmers raise too much wheat, and children go barefoot because their fathers make too many shoes.

5. Increasing ownership in common of things used in common. Today 66 municipalities operate their public utilities so successfully that there are no municipal taxes.

6. Distribution of the national income so that all share according to their needs and service to society. The elimination of large fortunes on the one hand and poverty on the other.

7. Recognition that cooperation, not competition, is the law of progress. Conservation of individual interest within social bounds. It is not by exploiting the weaker and more ignorant people, but by helping them, that society progresses.

8. Recognition that soul force, not violence, is necessary for social progress. If this is taken literally, we should turn the funds now spent for war into constructive channels of education and help for the people. It is preposterous that while we are spending eighty per cent of our national income for wars past, present and future, the Federal Government should refuse to provide relief for the starving.

9. Sacrificial action for and with all to be a basic ideal underlying the new order.

10. Recognition that we are living in a dynamic society, working

in cooperation with a Father God who is vitally interested in the welfare of all humanity. No matter what changes in the rules of the game are made, more will be perpetually needed. There must be a spiritual, progressive development of a new and better social order as fast as experience enables us to move forward.

If the church accepts the challenge of the new world in which we are living and attempts to transform the social order, then vastly more must be done by its religious leaders to establish economic justice than ever before.

It is a curious fact that, taking America as a whole, hundreds of thousands of dollars are being spent in the peace field annually, but that there is only one full-time secretary in the Protestant field who is devoting himself entirely to the economic area and the cause of labor. I refer to James Myers of the Federal Council of Churches. There is no organization which is doing in the economic area, for instance, what the National Council for the Prevention of War is doing in the peace field.

For the past fifteen years it has seemed to many of us that there was a crying need for a non-denominational, non-sectarian organization in this economic area. Several conferences have been held to discuss this challenge with representatives of the Catholic, the Jewish, and the Protestant faiths. It was the unanimous conclusion that a new organization for religion and labor was needed. As far back as 1926 letters were sent out to some hundred representative ministers, asking them whether they favored the new movemnt. The response was immediate and almost unanimously favorable.

This past fall the Religion and Labor Movement was started in New Haven. The monthly bulletin, *Economic Justice,* has been placed in your seats. Already ministers and rabbis throughout the country have been seeking our aid. We have had over a thousand requests from ministers for information on unemployment insurance alone. Other requests range from relief methods to old age pensions. The organization supplies a free book service with a selection of the outstanding book of the month by Father Ryan of the Catholic Church, Dr. Israel of the Jewish faith, and Dr. Tittle of the Protestant Church. Only last week the ministers of Pittsburgh wrote us asking us to send a representative of the movement at their expense.

This coming summer we expect to conduct an economic seminar for six weeks with a tour of the industrial centers of America. The cost of the entire trip will be approximately one hundred dollars, and it is open to a selected group of ministers and teachers. Afterwards a report will be issued on industrial conditions as they are in America in 1933. We think this may be just as useful as seminar trips to Russia and Italy and reports about Communism and Fascism. We should be happy to receive applications for membership in this seminar from those at this Conference.

To carry forward this work involves expense, even though it is being conducted on a sacrificial basis. One secretary is giving his entire time for nothing; another is serving for $125 a month; and a third is serving for $25. The office space is provided without cost. In order to render service to the religious forces of America we should have a group of fifty of what we want to call *Active Founders.* These

are those who pledge either to give themselves or to secure five dollars a month for the support of the organization. Already we have some generous pledges. One minister is giving $100 a month; another is giving $25; while still others are giving $5 monthly. Jews have responded as well as Protestants and Catholics.

Would it be hoping too much to have faith that in this great group here tonight there might be at least five men who would be willing to sacrifice for this cause and become *Active Founders?* I know that it is desperately hard to do so. I know it means deprivation and putting aside things we really need, but if we are really going to follow Jesus, can we do less? Jesus went to His death on the cross. Too often we tend to think, if our salary is reduced ten to twenty per cent, we have paid the supreme price of loyalty to Him. Are we not perhaps even now in the position of Peter, who in the face of the desperate need of his Master sat by the fire and warmed himself? No matter what the cut in our incomes, we have food, clothing, and shelter in abundance, while thirty millions are in want. Unless we are willing to sacrifice and suffer to transform our economic life from its pattern of selfishness to the brighter colors of active love and good-will, we cannot really call ourselves disciples of Him, much less hope to bring in the Kingdom of God. I know there are those here who will respond not only with their money but with their lives to see to it that justice is increasingly enthroned in the life of the America we all love. God grant that having seen the heavenly vision, we may not be unfaithful to it.

The Worship Service

By J. S. Ladd Thomas, *Pastor*

First Methodist Episcopal Church, Germantown, Philadelphia.

THE order of service for the worship of God is not a dead theme. For some time it has been a subject of quickened interest; an interest which has been compelling attention, and that increasingly so. We now have a new order of worship given to us in the Book of Service authorized by the General Conference. But, I venture to raise the larger question because it lies back of the form, at the heart of our religion, having creative value and vital relationship to the propagation of the life of Christ in the hearts of men. A clear understanding, a definite conviction, a vivid experience at this point are most essential, if the order of service is to have any significance. The question of the order of worship is important but it is of secondary importance, for not even a perfect order of service can create a worshipful congregation. Unless those who are gathered together realize that worship is communion with God, unless there is on the part of the worshipper, a tremendous sense of reality in his approach to the Divine, unless all his attitudes are characterized by transparent sincerity, it is vain to expect any kind of form to be a medium of true adoration or in any sense an expression of genuine worship. A rising tide of criticism of the "Forms" of worship has been observed here and there throughout our church during the compilation of the Book of Service and since its publication. I am very sorry that criticism had its effect. Much of this criticism, however, if not all of it, leaves me untouched. The trouble lies not in the forms but with those who use them. The condemnation of externals is an easy way of escape from the necessity of an inward reverence which goes out toward God in active adoration and conscious communion.

Realty in Worship

The foremost questions in connection with our worship are: What is there in it of reality? and where does reality lie? These are questions we should face with sincerity and daring courage. Is there aught of superstition in our obeisance before the altar of God's grace? Then we ought to recognize and abjure the hollow and unholy thing. I read the report recently of one of the Area Councils conducted by one of our Bishops, for whom personally I have very high regard. A layman, in this report, exhorted the ministers to remember in their ministrations the layman's need of help in the solution of the practical problems of life and here he revealed an attitude which, if it is widespread, indicates to me a lack of sincerity, if not of honesty, at the core. He informed the

council, according to the report, that the Holy Communion had been celebrated at his church on the preceding Sunday. At the close of the service he asked one of the young men of the church what he thought of it, only to receive the response: "It was a bunch of hooey." I do not know whether I have the correct meaning of this strange term or not. I give to it what I think is a correct interpretation and am surprised that it should find a place in the report of the Council in the columns of one of our Advocates. The Holy Communion has long been considered to be the peak of Divine worship. Canon Paget, in Lux Mundi, says "that even those who stand aloof from the sacrament and from the faith on which it rests, may feel the unmatched greatness of an act that has held its place in human life through all the revolutions of more than 1800 years; an act that in its essential characteristics is today what it was when Imperial Rome was venerated as eternal." If I give to the Holy Communion an interpretation which is farthest away from anything that savors of sacerdotalism and regard it as just a memorial service—which I do not—but even if I did, the use of such an epithet in reference to it as the one I have quoted sends a shudder through my soul. And, further, if this represents the attitude of youth that is clamorous for a place of leadership in the church, and if it represents in any considerable sense the mind of the modern layman, then I have an explanation why the Holy Communion is so lightly regarded in the average church; and I am not surprised that it should be so slovenly celebrated with all kinds of extemporaneous remarks which are as maudlin as they are confusing, distracting the worshipper, so that the Sacrament which should be a high means of Grace becomes a source of irritation. This slovenliness of procedure robs the service of its meaning. We inveigh against form. It is not form but slovenliness that is deadly. Dignity in form is perfectly consistent with warmth of spirit. But, back of it all, there must be a sense of reality. That for which I plead is not dependent upon Gothic architecture and artistic appointments in the House of Prayer. These are expressions rather than causes. When the sincere heart kneels down to worship, it may be aided by these expressions of historic worship as seen in the lift of the Gothic arch and the tender touch of the altar embroideries. But it is out of the depth of a sincere and humble heart that worship leaps. The symbols on the altar are eloquent and luminous because the heart is all ablaze. The imagination becomes the organ of the spirit and sees behind the cross on the altar the crucified Saviour, who is the Living Lord through whom I now make actual contact with God, as the branch does with the vine; and the surging life of the Eternal floods my spiritual being with energy divine. Either there is reality here which should compel sincerity or there is not. We cannot maintain our moral integrity if we are insincere in our worship, and I have a conviction that slovenliness or indifference in the celebration of the Holy Communion or the conduct of the public worship of God has a most deteriorating effect upon spiritual life. It is of

reality, we must be convinced. Sincerity is a major virtue. It measures ethical content. Without the sincere conviction of reality, there can be no genuine worship. The only worship that counts is the worship of a true heart. "They that worship Him must worship Him in spirit and in truth." This is not something we can argue into existence. It is born into being. "Come, let us worship and bow down before the Lord."

The Spirit of Worship

Professor Friedrich Heiler, of the faculty of theology of the University of Marburg, has written a remarkable book on the spirit of worship, in which he has given us a most appreciative study of the different forms in the Eastern, Roman, Anglican and Protestant communions. A member of the Roman Church until he was twenty-seven years of age and without any formal secession, he entered the Evangelical Church fellowship, through the ministry of the late Archbishop Soderblum. Professor Heiler is beautifully free from narrowness of outlook and bigotry of spirit. He regards Christian worship in all the communions as an inexhaustible source of life and power. We see the tremendous power and depth of the worship of the early Church as portrayed in this book. He says we can scarcely form any adequate conception of the overflowing life and vigor of the public worship of the first three centuries. It was liturgical. Yet there was freedom which gave every Christian the privilege to pray or speak or sing a psalm as the spirit moved him. The whole liturgy of the early Church, as well as the free expression of the worshipper, was irradiated by faith in the death-vanquishing power of the risen Christ. There is an element of mystery here. While the Roman liturgy shows the influence of a pagan religion, there is in it, nevertheless, a pure Christ mysticism. Professor Heiler is fully persuaded that the coming Church will not hold aloof from the historic expressions of worship, as found in all the communions, but will increasingly appreciate and appropriate the best from each. All of this is much to the point and demands the most serious consideration. But, again, I raise the question of Reality. There is a well authenticated incident of an officer of the allied armies who was on leave in London. He entered, "by chance," as we say, one of the city churches. He had no interest in religion, but while the service proceeded, his interest was aroused and, before he left, something happened which changed his entire outlook upon religion. He became a believer in Christ. It was not the message of the sermon that produced the change. To give his own account, it was the attitude of the minister and the congregation that impressed him with the reality of the worship and the God who inspired it. Wherein lay the secret of that influence? The sense of reality which characterized that worship was not produced by a "form" but was the result of a prepared heart. The form of service is of real importance but only as an expression of the reverent adoration we offer at the altar. Charles Wesley has indicated the same truth in his beautiful hymn, "O for a heart to praise my God."

Is it not in the lack of this that we find at least part of the real cause for the decline in public worship? Some of us criticize the people, whom we speak of as being mad with pleasure and blinded with materialism, hence they do not attend the House of Prayer. There are others among our number, chiefly laymen, who plead for what they call a brighter service with shorter sermons and peppy music. Many ministers have yielded the point without any vital results. If worship lies at the heart of our religion, if it is the primary office of the Christian Church, then we may well examine ourselves rigorously to see whether, by our slovenliness and indifference, or by our sheer neglect, we have not weakened the power and undermined the influence of divine worship. Here is the fact. We may ignore it or try to explain it away with specious argument. Here is the fact. There is a widespread disregard of the public worship of God. The neglect is notorious. Vast majorities of what we call the constituency of the Christian Church make no pretense to worship God. They seem to have no consciousness of spiritual need and no faculty for religious worship. They give up the Lord's day to sport and pleasure. They love literature and art. They pursue it. Culture has made them sensitive and contemplative. They find more satisfaction in following their own taste. Many of them will claim to be worshippers of God in the temple of the "open," though not according to the "purification of the sanctuary." There are multitudes of such people. I know the objection to this, which leaps to our mind, and what we are ready to say about the influence of the minority in shaping the social structure of humanity. But this is another question and does not affect the validity of the fact to which I am now referring. If there is such reality in worship as we profess to believe; if it lies at the heart of our religion; if it is vital in the propagation of the life of Christ, then we cannot look upon this widespread neglect with flippant allowances. And this is not the most tragic fact in the situation. The art of worship would have more compulsion in the unchurched world if the church practiced the art with consistent unanimity and devout enthusiasm. The percentage of Christians who joined in the public worship of God last Sunday would make a sorry showing and the seriousness of this is to be seen not only in the fact itself but in the quality of life which lies back of it, of which this widespread neglect of public worship is symptomatic. Some Christians play golf instead of worshipping God in the sanctuary, but not so many. In some places after a meeting, which is as inane as it is unspiritual, young people repair to a home for bridge or whist. This practice may not be very widespread. In certain quarters, during the period at which Conventions and Conferences are held and Church Boards meet, committees seem to find it necessary to carry on their deliberations on the Sabbath Day, frequently while the worship of God is being conducted. You may add to this a thousand reasons which will explain the absence of multitudes of Protestants from the

public worship of God. Is the worship of God a Reality? Does it lie at the heart of our religion? Is it vital? If so, then we dare not allow the matters to which I have referred come between us and the fellowship of the saints, in the corporate worship of God. I do not profess to be anything of a statesman or an ecclesiastic, but I venture to believe, judging from the confusion of the present hour in church and state, most of these problems which occupy the attention of leaders on the Lord's Day may well wait until Monday. I venture to say that those who bear the burden of church and state should give heed to the call of the sanctuary, "Come, let us worship and bow down before the Lord. Let us be still and know that He is God." Worship is creative of strength, of poise, of clarity of vision and the daring spirit of glorious sacrifice which does not hesitate to spill its blood to bring progress to the cause of God in church and state.

The Function of Worship

We are face to face with a great crisis. We are in a period of deepening depression, but it has not noticeably changed the religious temper. We cannot change the world. But we can expose ourselves to God in simple faith and He can then work through us. It is an awareness of God we need, a vibrant consciousness of His presence. This is the function of worship—to nourish a vital union between God and us. There is no greater need, no clearer way out. "Come, let us worship and bow down before the Lord." "Be still and know that I am God." It sounds like a regal command. but it is more. It does seem to be meet, right and our bounden duty, that we should so join in the worship of God without evasion or equivocation. It does seem to be an absolute obligation. The Lambeth report on the Christian doctrine of God urges us to reflect the wrong that is done to God, to others, and to ourselves, if we grow slack, especially on Sunday, in what is our clear and obvious duty. This would seem to be reasonable to the intelligent Christian, but I would venture so say that the worship of God as a duty is not setting up the highest standard. The worship of God is within the realm of personal relationship. The man who has a consciousness of God, who is keenly alive to the reality of the Eternal, will quickly sense the significance of Sunday in relation to the worship of God in the sanctuary. He will readily understand something of the teaching of the Scripture on the meaning of corporate worship. His experience will soon indicate the creative power of worship, the deepening and strengthening of the spirit of obedience. All of this will have a compelling force to which he will yield not as a mere duty but as a high privilege of communion with God, in order that there may be on man's part a more perfect understanding of His will and, therefore, a more effective propagation of His life. There is one other phase of this privilege of worship which I should like to refer to because I humbly believe that it has had much to do with the decline of public worship in a disintegrating Protestantism. Public worship

has been commonized and made threadbare in the Protestant Church. We have worked it so much that it has become anemic and utterly lacking in compelling vigor.

One Place for Worship

"Take heed to thyself that thou offer not thy burnt offerings in every place that thou rest. But in the place which the Lord shalt choose shalt thou offer thy burnt offerings." The significance of burnt offerings has long ago passed away, but the instinct to worship God remains, and there is an underlying principle in the statement from the old law which is still operative and effective. Do not make your worship common and cheap, lest it become wooden and hollow, dead and formal. Keep your worship for the highest. Do not squander your emotion in every place.

I believe that in every church there should be one shrine for worship. I am not referring to any type of architecture or any special adornment of the building, but rather the assembly of all the people in one place for the worship of God. I believe this to be in harmony with the governing principles of worship that have been tested and proved effective in the historic church. Our devotional periods before meetings of all kinds in which we have had a miniature imitation of the service of worship in the sanctuary have not been an aid in the development of the worship instinct. I believe the church of God should include varied activities for the saints, young and old; such as the church School for instruction and the Epworth League for social and cultural purposes. Other groups may wisely meet for other benevolent and charitable purposes. But why should it be necessary to prelude all of these with a miniature church service or a period of worship? The Epworth League may have given certain young men their first training for the ministry through conducting meetings, but that does not prove that they could not have gotten it in some other way. There were ministers before there was a League. I believe the Sunday evening devotional meeting has been divisive and detrimental to the young people and to the church of God. The development of this phase of young people's work has run on a parallel line with the decline of the Sunday evening service as an evangelizing agency. I would not expect young people to attend two services of the same kind the same evening, and youth is needed if we are to maintain an evening service which shall be a vigorous agency of genuine evangelism, not merely a meeting for the purpose of giving everybody something to do.

The same principle is to be considered in connection with the so-called worship period which the directors of religious education have been developing in the church school. It is only another step in the divisive procedure that is creating two institutions and setting the church school apart from the church. I believe enthusiastically in the church school for its specific purpose and the League for its specific purpose. I have devoted myself to the development of the program of religious education in the local

church. I have had my share in the construction of a building with all the modern appliances and I do not know a better equipment anywhere in the country; and I would not change it. I have given attention to the development of the worship program and, for four years, I took an active part in arranging them every week with the director of religious education and took my place with the young people who participated in the conduct of them every Sunday. The conviction I now hold grows out of my experience as well as out of my study. I do not believe in the worship period as it is now being advocated in the church school. I do not think it means training in worship. The true function of the church school and the Epworth League is not served through the development of worship programs. I could say much about the sense of awe and its necessity in the public worship of God and how utterly it seems to be lacking in free and familiar preludes to meetings of varied kinds. Devotional periods are much overdone and commonizing in their total effect.

Then the worship of God, in addition to whatever else it may be, is a great unifying force in the building up of the "Fellowship" —the name by which the early church was known and without which there is no church. We may well pause and consider the power of the Roman Church in spite of all the errors which have crept in. She has mastered the art of worship and is an adept in the science of education. The proper combination of both may be seen in a consistent procedure which it is possible to adopt without adopting all the errors which go with an imperialistic system.

If we approach the public worship of God with a tremendous sense of reality, if all the members of the church were united before one shrine in one service of worship, there remains the form of the service. What shall it be? I need only point to our service of worship. It is not all I desire. I wish the Wesley service were used in every church in Methodism with possibly certain minor changes. There is not a country church in Methodism where it could not be used if the minister and the officials would realize that worship of God is the primary office of the church.

In Form No. 1, I wish the Commission had placed the Confession and the Prayer for Pardon from Wesley's service in place of the prayer after the first hymn. I like the full and open confession in Wesley's service. I like the lilt of its style. It is like a balm to a jagged wound. I feel in the very rhythm of the Confession, I am going to surely arrive at that which will satisfy. Moreover, the Confession has stood the test of time and proved itself as the very expression of countless yearning souls down through the ages. But, after all, this is not a major consideration. The new order is appropriate and expressive and should be acceptable to true worshippers throughout the church.

Importance of Careful Preparation

As we approach the service and as ministers prepare to conduct the worship, we need to use all the intelligence we have and

all the spiritual insight we may acquire under the luminous guidance of the Holy Spirit. Do not let us lay our sins at any one else's door. Do not blame the Bishops for the dearth of spiritual life in our own churches. Let us face our own lack of diligence and our own lack of reverence and our own lack of preparedness.

Possibly I have said sufficient about the prepared heart, but permit this further word. During my student days, I attended the City Temple in London. Dr. Joseph Parker, whose name is known around the world, was the pastor. I once heard him say, in response to a letter which he had received asking him about his preparation for the pulpit, "I devote all the week up until Friday to the preparation of my sermon—then I devote Saturday to the preparation of my heart." And I believed it. I had good cause. His ministry was the proof. We cannot conduct the worship of God without preparedness.

Then, there are many other things pertaining to decency and order in which we must be guided by our intelligence and good taste. It would be very easy to avoid the irreverence, discord, and even vulgarity frequently tolerated in our sanctuaries. There is no excuse for it. I have gone into the sanctuary again and again when the sound of the people's chatter reminded me of the barn yard of my father's farm, where fowls and animals expressed themselves audibly and freely. I cannot understand the set of a man's mind, to say nothing about his heart, who can talk about a variety of topics right up to the minute he enters the pulpit. Some time ago, I greeted a minister who came to preach at the morning service, and he carried under his arm the bulky edition of the Sunday paper. He must have a nimble mind who can jump from the rubbish or even the editorials of a Sunday paper into the order of service for the worship of God. I do not understand it. This may be regarded as a trifle, and the positive attitude I would recommend may also be regarded as such. I would remind you of the saying of a great artist to one of his thoughtless friends, "My friend, trifles make perfection and perfection is no trifle." Perfection is the ideal. Toward this we should strive, and attention to these trifles is of vital importance in its achievement.

Lack of punctuality in beginning the service is quite common, but it is an unforgivable offense. Begin on time and be prepared to begin. Do not let the stewards or the trustees come to discuss with you just before the service a meeting that should be held next week. You are about to lead the people in worship. It is no easy task. It requires all your mind and heart.

Form of Worship

I like the call to worship, such as we find in the new order of worship. A little while ago I attended a service of worship in which there was a call to worship on the calendar, but instead of it being a genuine call—"Come, let us worship and bow down before the Lord,"—I read a verse of poetry; quite pretty. It had some vague reference to the subject of the sermon, but there was

no searching call to worship in it. Furthermore, I greatly deprecate the arrangement of the order of service around the sermon. According to the idea of some, everything—hymns, lessons, anthem—all must agree in subject matter with the sermon. They say the service must be consistent. Consistency is the bane of mediocrity. Whenever we are under the spell of mediocrity we are striving for consistency and with deadly effect. What we do is totally lacking in gripping quality. It is deadly smooth. There is no pricking point at any place.

The order of service mentions the Te Deum, which introduces us to the question of the place of music in the worship of God. It is a total delusion to imagine that all the hymns in a service must necessarily refer to the sermon. Apart from the sermon altogether there ought to be in every service hymns of praise, thanksgiving, confession and petition. If one hymn refers to the theme of the sermon that is quite enough. The question of the anthem introduces the matter of a choir. The establishment of a choir should be the serious duty of every church. Much more could be done in this direction if the primacy of public worship were recognized. In the vast majority of churches, it would be possible to have a balanced and trained choir in this day when every child gets at least some musical training in the public school. The sneer at the anthem is quite gratuitous and much beside the mark. Anthems are the highest form of musical worship and exceptionally edifying, especially to those who understand music. I do not refer in this to every anthem in the flood tide of musical compositions which flow from the press—much of it is dull and dead. I refer to the heaven-inspired compositions, such as selections from the Messiah and other anthems from ancient and modern composers which, when once heard, are readily recognized as true mediums of spiritual communication. Any congregation, if it would only take pains, could learn to sing the Te Deum acceptably. I am fully persuaded that in every church there could be a choir to sing the great and simple, if not the more musically difficult, anthems. If a lot of the trivial activities were laid aside and attention given to this, there would be pleasure as well as profit in it: a means of social intercourse, cultural pursuit and spiritual inspiration. John Wesley was much influenced and edified by an anthem at St. Paul's Cathedral on the afternoon of the memorable day on which he first realized that Christ was his Saviour and his heart was strangely warmed. An anthem may be considered from several points of view. First of all, it is an offering of praise to God just as we wish to offer a beautiful object to one whom we delight to honor. Then again, the anthem is often a musical expression of Scriptural truth which, by every reason of the elaborate way in which it is expressed, including often the repetition of great words and phrases, impresses Divine truth most powerfully upon the heart and memory. It is also true that the anthem may create atmosphere, strange and subtle in which it is possible for almost anything to happen.

There are just two other points I would venture to raise in

the order of worship. One is the prayer and the other is the reading of the Scripture, both of which demand an intense preparation. Not as though I had already attained; I stand condemned with my brethren; but we dare not rest content at this point where it requires the highest and most sincere art to bear the petition of the congregation to the altar of His Grace and voice the Word of God to the sons of men.

We have been told that when George Herbert restored the Parish Church, he was careful to place the pulpit and the reading desk side by side, both of equal height, in order that, as he would say, they should neither have a precedency or a priority of the other, but, prayer and preaching being equally useful, might agree like brethren and have an equal honor and estimation. We dare not bestow less care on our prayers than on our exposition. If we feel the spiritual responsibility of our office, what can be more challenging to us than the sacred duty of becoming the mouthpiece of a whole congregation as together they bow before the Lord? We must abandon every selfish point of view and bear these people to whom we are called to minister in our arms to the mercy seat and there express the collective thanksgivings, confessions, and needs of all sorts and conditions of sinners. We cannot do this without first of all having the dimness of our souls taken away so that we may clearly see the sacramental nature of prayer. Therefore, we will give ourselves to preparation that under the spell of the inspiring Spirit we may lead the congregation into communion with the will of God.

The reading of the Scriptures is not such an easy task as to permit us to select the lesson after we have entered the pulpit. I have read that many people used to attend the Parish Church at Hawarden to hear Gladstone read the lessons. There might have been some curiosity to see England's great Premier and hear him read, but there was another element in it. Mr. Gladstone was a great lover and life-student of the Bible, and he was in the habit of reading the lesson in a way that brought out its meaning and charmed the hearer. The reading of the Word of God in many instances is atrocious. We ought to prepare for reading the Scriptures as carefully, thoughtfully and prayerfully as we prepare for preaching. A certain professor used to urge this upon his students because he said we all have our "poor times" preaching but, if we read the Word of God to the best of our ability, the congregation will stand a good chance to be instructed and edified in spite of the failure of the sermon. The reading of the Scriptures is of incalculable importance. We do not suffer in our church from the clerical voice, the sing-song utterance, but we often hear perfunctory or even unintelligent reading. Some great preachers are not good readers, but one of the greatest preachers I have ever heard was a matchless reader of the Holy Scriptures, and I have heard ministers who are not considered great preachers read the Bible with tremendous effectiveness. We have to get inside this Book in order to read it. A careful preparation for this task through gaining an intimate knowledge of its content and the pur-

pose for which it was written and through brooding and meditating over it, until we catch its spirit and its truth burns in our hearts, will enable every minister, though he may be lacking in the art of elocution, to read the Word of God to the edification of men.

I have been asked to bring forms of our services at the church from which I come, but I have failed to do so because we have nothing novel to offer. We are going to follow Form No. 1 in the Order of Service, with the addition of the Processional and the Recessional and with this change: the Call to Confession, the General Confession and Prayer for Pardon will take the place of the prayer following the first hymn. It is not so much method we need as a conviction of the reality and the primacy of the corporate worship of God, and the diligent use of our quickened intelligence, our sanctified common sense and our good taste in the use of the splendid form of worship in the Book of Service. Let us worship God not in every place but before the altar of His Grace in the sanctuary. "Come, let us go up to the mountain of the Lord and to the House of the God of Jacob and He will teach us His ways and we will walk in His paths, for out of Zion shall go forth the Law and the Word of the Lord from Jerusalem." That is the way upon which the church should move toward international peace, industrial reconciliation, and social redemption. We need bread, we desperately need it, but we cannot live by bread alone. There is no morning for people who do not worship —nothing but the dark, dead night. God help us. Public worship is a public witness to the Divine Sovereignty in human life, the redeeming Grace of God in Christ, the brotherhood of all men in the Eternal Fatherhood of God. It is the witness to the inexhaustible resources of spiritual forces for the supply of human need and the moral dynamic for the salvation of the world. The appeal of the church is challenged. The world is at a midnight hour. Has the church a Gospel for the midnight need? "Be still and know that I am God!" "The Lord is in His Holy Temple, let all the earth keep silence before Him." "How lovely are Thy dwelling places, O Lord Most High." "Come, let us worship and bow down. Let us kneel before the Lord our Maker."

The Use of the Christian Year

By Oscar Thomas Olson, *Pastor*
Wilmette Parish Church, Wilmette, Illinois.

THE past generation has not been very keen for a theology. It has demanded of the Church a concern in the more immediate and practical interests. The consequence may be seen in the widespread tendency to use religion for non-religious purposes. The contemporary mood thinks of religion as an effort to do good and to be good. Religion is not primarily concerned with either doing good or being good. Religion seeks to bind us to Someone beyond ourselves with whom we do far better things and become far better persons than is possible by ourselves. Religion has been defined as "the effective desire to be in right relations with the Power manifesting itself in the universe." Our evangelical Churchmanship frankly recognizes that this desire is the creative energy at the root of all religious experience. Here is where we are primarily concerned to give to men and women an adequate interpretation of God and God's relation to life.

We need a technique and a method of instruction that will help men and women to an awareness of God. The various cults, like Christian Science, owe their vogue in large measure to their careful teaching of just how connections are made with the Source of strength and power that lies beyond man's reach. There is a definite calendar of discipline which puts the Infinite within reach. Roman Catholicism has a very careful system of instruction for its devotees. Even the very ignorant are given a set of distinct beliefs and attitudes. Protestant Christianity is suffering from vagueness in its thought about religion, from a lack of positive convictions and ideals. Undoubtedly the religion of the spirit is undertaking a far more difficult enterprise than the religion of authority. If religion be an acknowledgment of what constitutes the highest aims of life, then it is not to be wondered at that, for vast numbers of our contemporaries, a religion has been made out of the earthly relations and the polite secularities. Any number of people regard comfort and piety as synonyms. As long as matters move smoothly there is no particular need of God. The man of today dismisses God, not because it is unreasonable to believe in God, but because he does not acutely feel the need of God. The immediate task of the Church is to recover its awareness of God. Its work is done in an earthly environment, but its true life belongs to an eternal realm. The sense of the eternal depends upon one's awareness of God. Man cannot live by bread alone, even when it is the bread of a highly developed civilization.

The modern Church with all its fine qualities does not seem to be able to inspire confidence because of uncertainty in its message and confusion as to its vocation. This has come about because the

Church has been colored too much by its secular surroundings. Evelyn Underhill has put it well by saying: "We are drifting toward a religion which consciously or unconsciously keeps its eye on humanity rather than on Diety; which lays all the stress on service and hardly any on awe: and this is a type of religion which in practice does not wear well. It does little for the soul in those awful moments when the pain and mystery of life are most keenly felt. It does not provide a place for that profound experience which Tauler called 'suffering in God.' I do not think we can deny that there is at present a definite trend in the direction of a religion of this shallow social type."

I am not unaware of the fact that it is right here that the question is lifted: Is not a religion that concerns itself with human service more after the mind of Christ than a religion which expresses itself in awe and worship? Certainly, if this is the issue, then I am willing to elect the former. A religion that fails to serve the present age with a social and ethical purpose is something less than the Christian religion. But also, a religion that exhausts itself in purely external types of human service as a substitute for the culture and discipline of the human spirit is impotent and breaks down in the presence of the demands upon it. It is not a question of "either —or"; it is a question of "both—and".

The Significance of the Christian Year

The best single sentence definition of Christianity that I know is that by Adolf Harnack, "Christianity is eternal life lived in time under the eyes and by the strength of God." As only one factor, and a minor factor, helpful in the realm of technique, I believe the Christian Year can help us as Evangelical Churchmen to put certainty in our message and to sharpen our sense of divine vocation. It offers us the opportunity to dramatize and to make vivid the reality of God in the life of the world. It gives us the chance to bring into the marching days of men another scale of values, making use of all the days to fulfill the likeness of Christ by fellowship and service. It invites us to use the seasons of the year as seasons of the soul. The Christian Year is no accident, nor a mere ecclesiastical process. It is rooted deep in the needs of the soul, in the experiences of men. The observance of any ritual year is not a forced or artificial thing. Egyptians and Assyrians, Greeks and Romans, all had their festivals and fasts. Out of its long history, the people of Israel built their Church Year of Fast and Festival. Nor are such observances confined to religious systems. National anniversaries and commemorations are a part of all civic structures. We celebrate our Fourth of July, Washington's and Lincoln's birthdays, Thanksgiving, Memorial and Labor Days. Even in our Church life where we have not used the calendar of the Christian Year, beyond two or three of the principal festivals, we have compensated by a whole catalogue of special days. Children's Day, Rally Day, Flower Day, Hospital Day, World Service Day.

One of the favorite techniques now in use is to take a series of

eight or ten or twelve Sundays out of the heart of the year and baptize each Sunday with a name in the hope that the re-named day might have an appeal and a message. In a city not so far from here, a group of churches have named a series of Sundays for program purposes, and in the series one is called "Quest Sunday", followed the next week by "Inquest Sunday". One wonders who has fallen on death or what verdict the jury is to bring in.

If we are to make the "eternal life lived in time" effective, I do not know of any finer way to dramatize our Christian message than by a careful use of the Christian Year. The materials are at hand and simply wait for our use. Here is a symmetrical framework that may be of real guidance to the minister and a unifying influence in the life of a worshipping congregation. The Christian Year is a skeleton on which the teaching of the Church may be framed. It is important that we see it for what it is and use it—not slavishly, not as a mere routine, but reverently, and with the freedom wherewith Christ has made us free. If it did nothing more than put habit on the side of the culture of faith, it would justify itself. But that is not its chief justification. The great thing that it does is to lead into an ordered appreciation of the life and spirit of Him who discloses to us all that we want or need of God. Following through the Church Year we may recapitulate the life story of Jesus and the initial experience that brought the Church into being. Let me very simply indicate three reasons why we ought to use the Christian Year.

Reasons for Its Use

1. For one thing, the Christian Year is a constant reminder of the historic reality of the Life of Christ. Too easily men think of Christianity as a type of philosophy or a code of behavior. Certainly the Christian way of life has a philosophic basis and does ask for a unique behavior. But there is more involved than this. It is no vague dream or lovely idealism that men have projected against the raw horror of a brutal universe. It is an event in time, rooted in the realities of history, having a place in the calendar and a date in the story of man. "The Word was made flesh and dwelt among us, full of grace and truth." We cannot escape history, and when the pressure of the contemporary is so heavy upon us, it is a good and great thing to have days of remembrance when we recall all the gracious wonder of God's disclosure of Himself in the Bethlehem Babe who grew to be the Man of Galilee and the Lord of all Good Life. Here was given a new date to time and a new era in the character and career of man.

2. For another thing, the Christian Year is a splendid way to see the Christian life steadily and to see it whole. From Advent, to the Ascension, to Pentecost leads through fine vistas of truth and great variety of experience. This will help keep one from narrowness of outlook and tend to counteract the pressure of individual preference. Nearly every great preacher has some favorite aspect of truth that he most easily responds to, and his temptation is to

exalt that truth into a place of lonely supremacy. You will find it a worth-while thing to do to study the preachers who are making a real impression on the religious life of our day and note the way the messages of those preachers tend to sound an individual note peculiar to that minister. What has been called heresy has been due, not to perversity, but to a lack of proportion, one aspect of truth being emphasized to the exclusion of other aspects of truth. Calvin and Arminius each held a great reality with tenacious grip and moving insight. We see today that we need both a sense of the majesty of God and an appreciation of the freedom of the human soul to give us a proper religious balance. The uncertainty of the message of the Church and the confusion as to the purpose of the Church will disappear when once men are gripped by that fullness and sanity of faith that always characterized the life of Jesus.

3. For still another thing, the Christian Year gives us a definite method for the cultivation of faith and of the practice of the presence of God. It has been pointed out again and again that one of the big liabilities of our Protestant Church life is our lack of specific purpose and definite method for creating and sustaining the religious life. Wesley was first called a Methodist because he and his friends pursued a method of holy living. Wesley did preach the gospel of free grace, but he did not feel that it exempted him from the habit and necessity of austere living. John Wesley never ceased in his practice of religion to be a High Churchman. All his life he fasted every Friday all the year around—not that he attached any merit or magic to the custom,—but because he found that it was a distinct aid to him in his spiritual life. When one thinks of the amazing chapter that he wrote into the story of the world's religious life, one looks with admiration upon that high and stern culture of soul that made it possible. For always it is the disciplined mind and soul that in every hour of the world's need leads the van for truth and God. The point that I am trying to make is that we ought to avail ourselves of a method, a plan, a habit for the culture of faith.

Its Possibilities

Well, let us look at the Christian Year and see if we can use more adequately its possibilities. If you will study a bit carefully the new Responsive Readings that have recently been adopted for use in our Church, you will note that the Christian Year has been recognized. To be sure, as far as mechanical arrangement is concerned, we have followed the secular year. But you will find a recognition of the cycle of teaching in both Old Testament and New Testament selection that fit admirabily the use of the Christian Year. The cycle of the year is divided into six sections. I. The Majesty and Mercy of God. II. The Christian Way of Life. III. The Holy Spirit and the Christian Church. IV. The Life of God in His World. V. Fellow-Workers with God. VI. Christ in the Life of the World.

By the simple expedient of consulting the index that has been prepared, every minister can follow through the Christian Year,

using a Responsive Scripture suitable for that day. In my own service of worship each Sunday morning, I have found it of distinct religious value to use "The Collect for the Day," following the Christian Year. For the past seven years I have used the collects as arranged by Dr. Orchard in his little manual, *Divine Service.* Even though the sermon of the day may have no relation whatever to the traditional Church Year, yet I believe that the recurrence in both Scripture and prayer of the ideas and ideals, in definite cycle, contribute to a background of religious thinking and living greatly needed.

I do not believe that there is a better way of using the seasons of the year than by using them as seasons of the soul, following the events and festivals of the Christian Year. Of course, the plan is older than Christianity, as we know from the Hebrew Calendar. Of the three great festivals which form the framework of the Christian Year, we must remember that they correspond, in their historical character and in their spiritual significance, to the three great observances of the Hebrew faith. They correspond also in a general way in the time of their celebration: Christmas to the feast of Tabernacles "in the end of the year"; Easter to the Passover in the spring; Whitsunday to Pentecost in the early summer.

ADVENT

The first Sunday in Advent is the Church's New Year's Day. These four December Sundays in Advent certainly offer to the preacher one of the great opportunities of the year. Just after Thanksgiving Day comes the first Sunday in Advent. Looking in expectation for a new disclosure of God, the Service of the Holy Communion on the first Sunday of Advent becomes one that reaches down into the heart of things. The note of sacrifice which the cross of Christ strikes is an everlasting note, for the Word of God is out of the vocabulary of sacrifice. Christmas celebrates the fact that at the heart of things lives the God of love and intelligent sacrificial good-will. Advent hymns should appear in every Sunday service of worship. The new Hymnal will be particularly enriched in this section. Two or three Sunday evening Festival Services should mark this season. Here is one that was used in the Wilmette Parish Church on the Sunday evening before Christmas. It is a service that endeavored to dramatize the world's movement from darkness to light by the Advent of Jesus Christ. The service opened with the church in total darkness, and as the service moved from stage to stage the lights were gradually brought on until, with the singing of the hymn previous to the address, all the lights were on in the church. Here is the order of worship:

THE WORLD IN DARKNESS

The Organ Prelude: *Christmas*.....Reger

Bass Solo: *For, Behold, Darkness Shall Cover the Earth* (from *The Messiah*) .....Handel

THE WORLD IN TWILIGHT

Choir Hymn: *Watchman, Tell Us of the Night*.....Mason

The Plea for Light and Salvation (the Minister):

O WISDOM, who art the breath of the power of God and a clear effluence of the glory of the Almighty, reaching mightily from one end of the world to the other and ordering all things graciously; come to teach us the way of understanding. Amen.

O DAY-SPRING, Splendor of the Eternal Light and Sun of Righteousness; come and enlighten those who sit in darkness and the shadow of death. Amen.

O EMMANUEL, our Lord and Master, the Expected One of the nations and their Saviour; come to save us, O Lord our God. Amen.

Tenor Solo: *We Called Through the Darkness*.....Mendelssohn

THE WORLD IN DAWN

The Advent Collect: (Here let the people unite in prayer with the Minister.)

Almighty and Eternal God, whose light doth shine in mortal darkness; reveal unto us Thy presence in our experience and Thy judgment of all our living. Manifest Thyself to us in the movements of this present time. Dawn upon our souls so that our eyes shall behold wondrous things. Come to Thy children, Thou light of the world; through Jesus Christ our Lord. Amen.

Soprano Solo: *Arise, Shine, for Thy Light is Come*.....MacDermid

The Scripture Lesson.....Isaiah 60:1-5, 17-22

The Offertory Anthem: *O Thou That Tellest Good Tidings*.....Handel

THE WORLD IN LIGHT

The Litany of the Incarnation:

The Minister: We preach not ourselves but Christ Jesus as Lord, and ourselves your servants for Jesus's sake. Seeing it is God that said: "Light shall shine out of darkness," who hath shined in our hearts to give the light of the glory of God in the face of Jesus Christ.

The People: We praise Thee, O God; we acknowledge Thee to be the Lord.

The Minister: O God, who hast sent light into darkness, showing forth to man Thy very self in the life of Jesus Christ.

The People: We praise Thee, O God; we acknowledge Thee to be the Lord.

The Minister: O God, who by Thy pure and mighty Spirit dost lift all men into the heavenly places, that we may live the life which is divine.

The People: We praise Thee, O God; we acknowledge Thee to be the Lord.

The Minister: The Word was made flesh and dwelt among us.

The People: We praise Thee, O God; we acknowledge Thee to be the Lord.

Hymn 650: *Hail to the Lord's Anointed*.....Ellacombe

The Address by the Minister: *The Way of Light*

The Choir Hymn: *O Come, O Come, Emmanuel*.....Gounod

The Benediction and Choral Amen

The Organ Postlude: *Fiat Lux* (Let There Be light).....Dubois

The Advent Sundays give a splendid opportunity to develop a sense of the continuity of history and to relive and recreate the prophetic spirit of a Jeremiah and an Isaiah who heralded the downfall of a culture and civilization but who pointed to an advent of God that would bring redemption to a needy people. That church misses something real out of its life that does not use the Advent season in its entirety. Here, before Christmas, is the minister's great chance to ask: "How do you account for Christ?" or "Is Jesus only a myth?" and those other real questions that give our religion its setting in history.

CHRISTMAS

One of the disturbing facts that we face in Church life is the ease with which the great religious festivals are taken over and made mere social or secular holidays. One way to overcome this tendency is to make the Christmas observance more Church centered. About twelve years ago in the heart of a typical American city, one church announced a Christmas Medieval Carol Service. Instead of using the traditional after-dinner hour of eight o'clock, the service was announced for five o'clock. At four-thirty a group of trumpeters stood on the church portico and played a group of old and familiar carols. The church was lighted by hundreds of candles. A simple service of carols was sung by the choir. The minister brought a ten minute meditation. The whole service was completed within an hour. Every Christmas Eve, for the succeeding eleven years, saw from 1200 to 2000 worshippers participating in this service and gaining a religious attitude toward Christmas. Christmas celebrates the birth, not only of a child in a manger, but of a new and living idea of God. Here life and death and destiny come to a new transfiguration. If this event in time means a new value and worth to life, certainly religion should give it a religious significance. The churches in the liturgical tradition have a lovely custom of celebrating either a Christmas Eve midnight communion or an early Christmas sunrise communion to lend solemnity and meaning to Christmas. Here is a typical Order of Worship used on Christmas Eve:

THE MEDIEVAL CAROL SERVICE

Five O'Clock

The Organ Processional: *March of the Magi Kings*.....Dubois

The Opening Carol: *The First Noel* (sung by choir and congregation)
Traditional Melody

Carol: *Lo, How a Rose E'er Blooming*.....Praetorius
A. D. 1609

The Christmas Eve Prayer

Carol: *Shepherd's Noel*.....Gevaert Collection
French (1750)

Carol: *Snowbound Mountains, Snowbound Valleys*.....Russian
Arranged by Harvey B. Gaul

Carol: *Angels, O'er the Fields*.....Old French Folksong
Arranged by Clarence Dickinson

Carol: *Shepherd's Christmas Song*.....Austrian (1810)
Reimann-Dickinson
Carol: *Basque Christmas Carol*.....Arranged by Erickson
Carol: *Jesu! Thou Dear Babe Divine*.....Traditional Cradle Song from Haiti
Arranged by Dickinson
The Christmas Offering: *Fantasy of Old Carols*.....Holst
The Christmas Meditation by the Minister: *The Advent Gift*
The Closing Carol: *O Come, All Ye Faithful*.....Adeste Fideles
(Choir and Congregation)
The Benediction and Choral Amen

The Christmas Sunday morning Service of Worship does not need to be called to the attention of this group as one of the three great focal points of the Church Year. The field of music is rich. This service should, in every church, be one of the great services of the year. For the Scripture Lesson of the morning, ever since my college days, I have read Handel's text of "The Messiah." It tells the dramatic story of the Christian faith in a remarkable way. Christmas Sunday evening is more and more being used for a pageant or dramatic setting forth of the Christmas story. The pantomime dramas that have been written by Russell Bowie and published by the Methodist Book Concern are particularly effective and usable.

In the traditional calendar of the Christian Year, twelve days after Christmas comes Epiphany. The Sunday nearest January 6th is known as Epiphany Sunday. This festival celebrates the coming of the three wise men with their gifts. It commemorates the manifestation of Christ to the Gentiles. The opening sentence of the Collect for the Day of Epiphany is from Malachi 1:11. "From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the nations, saith the Lord of Hosts." Here is a perfect day for the enunciation of the Missionary purpose and program of the Church. Dr. George Gordon, forty years minister in Old South Church, Boston, Puritan independent, certainly not a sacerdotalist in any sense of the word whatever, used Epiphany. Every year of the forty years of his ministry in that cathedral of Congregationalism this preacher, one of the greatest of his generation, preached a Missionary sermon on Epiphany Sunday. The Christian Year was used to bind a congregation definitely to the experience of the Christian purpose for the manifestation of Christ to all the world. Again the spirit and purpose of this day lends itself to a lovely Evening Candle-Light Service. People throng the great chapel of the University of Chicago every year for this service of the symbolic spread of the Light of the World. Here is a copy of the Order of Worship as used this year:

THE EPIPHANY CANDLE-LIGHTING SERVICE

Chorale Prelude: *Von Himmel hoch da komm' ich her*.....Bach
Processional Hymn: *O Come, All Ye Faithful*.....Adeste Fideles

Carol: *Lullay My Liking*.....Liking

The Gospels

St. John 1 (Here one tall candle to one side of the chancel is lighted)

Choral Response: *Hail, Holy Light*.....Kastalsky

St. Luke 2

Choral Response: *Hosanna in Excelsis*.....Gounod

Carol: *In the Bleak Midwinter*.....Thiman

Carol: *Let Peace Be Proclaimed*.....Rouen Cathedral

Carol: *Jesu, Thou Babe Divine* (Haiti).....Dickinson

The Gospel

St. Matthew 2. (With the reading of the Wise-Men episode, three candles grouped about the one lighted candle are lighted.)

Choral Response: *Hosanna in Excelsis*.....Gounod

Organ Interlude: *Lo, How a Rose E'er Blooming*.....Brahms

(At this point the lights in the Church begin dimming and the recession is kept up gradually until the end of the Carol "Silent Night.")

Hymn: *As with Gladness Men of Old*.....Dix

Offertory Solo: *The Three Kings*.....Nicolai-Cornelius

Doxology

Carol: *Silent Night, Holy Night!*.....Traditional

Nunc Dimittis.....Plainsong

(As this is sung all the candles on the altar are lighted and each member of the choir receives a lighted candle.)

The Recessional: *Rejoice! Rejoice! Emmanuel Shall Come to Thee*

(The choir marching with lighted candles symbolizes the going out of the Light into the world.)

The congregation sings the refrain with the Choir, following the Processional out of the Nave. The Choir continues the hymn as the congregation leaves.

NEW YEAR'S

Between Christmas and Epiphany comes our secular New Year's Day. New Year's Eve is the time for the traditional Methodist Watch-Night Service. The question is how can this service be made really effective. The old informal "sing" and "social" followed by the "brief devotional service" for this particular minister had lost its effectiveness. For the past dozen years the following arrangement has been religiously productive and appealingly popular with great congregations of from 1200 to 1600 in attendance: At nine o'clock, the Watch-Night Service of Holy Communion. At ten-thirty o'clock, the New Year's Eve Festival Service, closing with the Service of a Thousand Lights at midnight. At five minutes of twelve, the church is darkened with the exception of a single lighted taper on the altar. This single light typifies Him who is the Light of the World. At twelve o'clock the chimes sound the coming of the New Year with its hopes and expectations. Twelve of the men of the church stand before the altar and, as the minister recites a passage of Scripture dealing with the Light, receive light from the single taper, typifying Christ, and then in turn these

twelve men communicate the light to all the tapers held by the worshippers, typifying the spread of the light of Christianity to all the people of the world. While the candles are uplifted, the congregation sings, "Blest Be the Tie That Binds." At the close of the hymn, the congregation remains standing while the choir sings the triumphant *Hallelujah Chorus* from *The Messiah*. Here is the Order of Worship for these two services:

THE NEW YEAR'S EVE COMMUNION SERVICE

Nine-thirty P. M.

The Organ Prelude: *The Holy Night*.....Buck

The Introit: *God is a Spirit*.....Bennett

The Doxology

The Call to Worship:

The Minister: Let us worship the God who is Spirit.

The People: God is Spirit. They that worship Him must worship Him in spirit and in truth.

The Minister: Let us worship the God who is Light.

The People: God is Light. If we walk in the light as He is in the light, we have fellowship one with another, and truly our fellowship in the Spirit is with the Father and His Son Jesus Christ.

The Minister: Let us worship the God who is Power.

The People: God is Power. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint.

The Minister: Let us worship the God who is Love.

The People: God is Love. Everyone that loveth is born of God and knoweth God; and we know that we have passed from death unto life because we love.

The Gloria Patri

The Collect for Cleansing:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ, our Lord. Amen.

The Lord's Prayer

The Hymn of Praise—78: *Holy, Holy, Holy*.....Nicaea

The Law of the Gospel (Response by the Choir)

(After the Choral Amen let the people be seated.)

The Silent Meditation

The Pastoral Prayer

The Choral Response

The Alms Offering

The Offertory: *God So Loved the World*.....Stainer

The Invitation to Commune

The General Confession (Here let the people unite with the Minister in prayer.)

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word and deed, against

Thy Divine Majesty. We do earnestly repent, and are heartily sorry for these, our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father, forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy name, through Jesus Christ, our Lord. Amen.

The Prayer for Absolution

The Comfortable Words

Sursum Corda

The Minister: Lift up your hearts.

The People: We lift them up unto the Lord.

The Minister: Let us give thanks unto the Lord.

The People: It is meet and right so to do.

The Preface

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

The Sanctus

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying: Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high! Amen.

The Words of Institution

The Prayer of Humble Access (Here let the people unite with the Minister in prayer.)

We do not presume to come to this, Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table, but Thou art the same Lord, whose mercy is unfailing. Grant us, therefore, gracious Lord, so to partake of these memorials of Thy Son Jesus Christ, that we may be filled with the fullness of His life, may grow into His likeness and may evermore dwell in Him, and He in us. Amen.

The Administration of the Sacrament (The Communion Hymns 144, 146, 279.)

The Prayer of Oblation (Here let the people unite with the Minister in prayer.)

O Lord our heavenly Father, we Thy humble servants, desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and Thy whole Church may obtain forgiveness of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee that all we who are partakers of this Holy Communion may be filled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ, our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto Thee, O Father Almighty, world without end. Amen.

Gloria in Excelsis—Hymn 742.....Ancient Chant

The Benediction and Choral. Amen.

For complete service see *The Ritual of the Methodist Episcopal Church.*

THE NEW YEAR'S EVE FESTIVAL SERVICE

Ten-Forty-Five P. M.

The Organ Interlude: *Christmas in Sicily*.....Yon
New Year's Hymn—In Thee Is Joy.....Bach
The Opening Anthem: *Unfold, Ye Portals*.....Gounod
The Anthem of Praise: *Gloria (Twelfth Mass)*.....Mozart
Hymn 568: *Come Let Us Anew*.....Lucas
The Prayer
The Anthem of Dedication: *Ring Out, Wild Bells*.....Gounod
The Scripture Lesson.....Matthew 13:44-52
The Offertory: *Sanctus*.....Gounod
The Choral Response.....Traditional

"All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen."

Hymn 571: *Another Year Is Dawning*.....Sylvester
The New Year's Eve Address by the Minister:

Old Year Wisdom for New Year Living

The Service of Consecration:

At five minutes of twelve the church will be darkened with the exception of a single lighted taper on the altar. This single light will typify Him who is the Light of the World. At twelve o'clock the chimes will sound the coming of a New Year with its hopes and expectations. Twelve of the men of the church will stand before the altar and receive light from Christ, and then in turn these twelve men will communicate the light to all the candles held by the worshippers, typifying the spread of the light of Christianity to all the people of the world. "Ye are the light of the world. Let your light so shine that men may see your good works."

The Hymn of Fellowship—556: *Blest Be the Tie That Binds*.....Dennis
The Anthem of Victory: *Hallelujah Chorus (Messiah)*.....Handel
The Benediction and Choral Amen
The Organ Postlude: *Carillon-Sortie*.....Mulet

LENT

Life is like the sea, it has its ebbing and flowing tides. Periodicity is the law of all life and growth, the pulse beat of power, the spirit of God in His universe. Day and night, summer and winter, growth and decay, yes, and life and death itself, are but the rhythmic alternation of a power which acts only to rest, and rests only to act again. Lent is not the pious invention of the Church. It is rooted deep in the needs of life. It is the creation of the tides of the spirit in their return upon God. It comes at a time when we are tired from the pressures and tensions of life and when we would gain quiet and freedom. It is rich in association and suggestion. Its very discipline has potency. It asks us to simplify life, to exalt the things of the spirit and to subordinate the things of the flesh. It asks us to substitute devotion for pleasure and worship for diversion. It asks us to face moral values and spiritual realities without which we cannot live. It opens with Ash Wednesday. Could you think of a more moving and creative thing to have happened than to have, in every district of Methodism, Ash Wednesday as a day of fasting and spiritual self-examination for our ministry, closing with the

sacrament of the Lord's Supper, with all our ministers, their wives, and that inner circle of church workers partcipating? The period from Ash Wednesday to Easter should be the spiritual high tide of the year. The services of worship on Sundays and the week-time activities should all be coordinated to the real objectives of the Church.

During this period it is most natural to move strongly toward the evangelistic emphasis. These six weeks are the most fruitful weeks of the Church year. Many suggestions might be made here as to series of sermons, both morning and evening, that should come to climax at Palm Sunday and Easter. Certainly the world asks of us a return to God. This troubled world will lose its reason if it does not find its God. We can render no finer service to our time or more worthily prepare ourselves for whatever the tomorrows may bring to us than to go apart with God. I know that Lent may be kept in a way to cause thoughtful men merely to ridicule the custom. As George Herbert put it:

"Neither ought other men's abuse of Lent
Spoil the good use; lest by that argument
We forfeit all our creed."

Personal religious discipline is not a popular aspect of contemporary religion. But we must find a technique that will sharpen our spiritual sensibilities.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

General William Booth said: "The best preaching is damnation with the cross in the midst of it." Are we not witnesses to what happens to a world built on Christless motives and Christless purposes? Certainly, if the Church could learn the high art of living fellowship with Christ through the commemoration of the forty days of His discipline it would discover a redeeming word for the world's life today.

HOLY WEEK

Palm Sunday, commemorating the triumphal entry of Jesus into Jerusalem, opens this momentous week. As denoting the vast importance of these last days of Jesus' brief life on earth, it is very significant that more than one-fourth of the four gospels is taken up with the record of the events of Holy Week, beginning with Palm Sunday. Certainly every church should make this a great week in the religious life of the community where it is set to serve. For many years the writer has every year used the words, "Remember Jesus Christ," as the theme of the week. Guest preachers have been brought to the pulpit for some years, and, in other years, the minister has been his own preacher. Thursday evening has always been observed with the Sacrament of the Lord's Supper. Good Friday has had the "Three Hour Service of Remembrance" from 12 to 3, and Good Friday evening, one of the great musical interpretations of the Lord's Passion has been sung. Here is the Order of Worship for the Three Hour Service:

"REMEMBER JESUS CHRIST"

Good Friday

Twelve to Three

12:00—The Organ Prelude: *Elevation*.....Guilmant

The Doxology

The Call to Worship

The Invocation

The Collect:

"O Lord Jesus Christ, who as on this day didst suffer death upon the cross for us, forgive us all our sins, cleanse and make us pure. O thou, who didst die that we might live, let us not grieve Thee by our sins, but soften our hard hearts, and bend our wills, that we may hear Thy voice and live. O Thou, who for us didst bear bitter sufferings, and dost not send us more than we are able to bear, give us help and strength to bear meekly and patiently all our troubles, and forgive us as we hope to be forgiven. For Thine own name's sake. Amen."

The Pastoral Prayer

The Lord's Prayer: (Chanted by the Choir).....Melanet

Hymn 153: *O Love Divine, What Hast Thou Done?*.....Selena

The Responsive Scripture: The Lesson for Good Friday

Anthem: *Droop, Sacred Head*.....Maunder

12:25—THE FIRST WORD

"Father! Forgive Them, for They Know Not what They Do."
—Luke 23:34

Hymn 279: *Rock of Ages, Cleft for Me*.....Toplady

Silent Prayer

"O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bonds of those sins, which by our frailty we have committed. May all who have sinned in ignorance, or are this day sincerely sorry for their sins, be given pardon and amendment of life. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen."

Anthem: *So Thou Liftest Thy Divine Petition*.....Stainer

12:45—THE SECOND WORD

"Today Shalt Thou Be with Me in Paradise."—Luke 23:43.

Hymn 144: *Never Further Than Thy Cross*.....Alletta

Silent Prayer

"O God, the God of all goodness and of all grace; create and make in us new and contrite hearts, that we, acknowledging our sins, may be assured of Thee, the God of all mercy, forgiveness; and grant that, loving Thee, we may become daily more like unto Thee, and finally obtain the crown of life which Thou hast promised to those that love Thee; through Jesus Christ our Lord. Amen."

1:05—THE THIRD WORD

"Woman! Behold Thy Son." "Son! Behold Thy Mother."
—John 19:26-27.

Hymn 154: *Near the Cross Was Mary Weeping*.....Stabat Mater

Silent Prayer

"Infinite and Eternal Spirit, our God and our Father, author of all good, and never far from any of Thy children, we draw near to Thee that in fellowship with Thee we may receive of Thy Spirit. May all the bonds of love and ties of friendship be made stronger and sweeter through Him who in his mortal agony was not unforgetful that we need one another's love. Amen."

1:25—THE FOURTH WORD

"My God! My God! Why Hast Thou Forsaken Me?"

—Matthew 27:46.

Hymn 427: *Out of the Depths to Thee I Cry*.....Naomi

Silent Prayer

"Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers; but spare us, O Lord most Holy, O God most Mighty, O holy and merciful Saviour. Thou most worthy Judge Eternal, suffer us not, at our last hour, for many pains of death, to fall from Thee. May we not feel forsaken of Thee, or shut out from Thy love, or the victims of a cruel delusion; through Jesus Christ our Lord. Amen."

Choral Response: *My God! My God! Why Hast Thou Forsaken Me?*..Stainer

1:50—THE FIFTH WORD

"I Thirst."—John 19:28.

Hymn 457: *O Love Divine, That Stooped to Share*.....Abends (48)

Silent Prayer

"O Lord, increase our faith, renew our courage, and by Thy Spirit make us victors over the things that beset us by giving our utmost to the highest. May Thy blessing rest upon all who give cups of cold water to others because they belong to Christ. Show us that in every sorrow Thou art still loving us, even unto the uttermost; and may our faith stand firm in Thy faithfulness; in the Name of Jesus. Amen."

2:10—THE SIXTH WORD

"It is Finished."—John 19:30.

Hymn 155: *O Perfect Life of Love*.....Aber

Silent Prayer

"Thou Forgiver of Sin, Healer of Sorrow, Vanquisher of Death, draw us unto Thyself, who art our salvation and our all-conquering hope. Make us citizens of Thy kingdom, men of invincible good-will, builders of a world where righteousness shall reign, and the law of love shall triumph over hate and strife. Hasten the day when Thou shalt take unto Thyself Thy great power and reign. Increase in us true devotion unto Thyself, nourish us with all goodness, and of Thy great mercy keep us steadfast; through Jesus Christ our Lord. Amen."

Anthem: *Is It Nothing to You?*.....Stainer

2:35—THE SEVENTH WORD

"Father, Into Thy Hands I Commend My Spirit."—Luke 23:46.

Hymn 141: *When I Survey the Wondrous Cross*.....Eucharist

Silent Prayer

"Eternal Father, Thou knowest what is in all our hearts—the questions that disturb us, the longings that make us pensive, the partings that leave us forlorn. Teach us the mighty truth that Thou livest in us and we in Thee, in whom there is no death, but only life evermore. Into Thy hands, O Father, we commend our spirits. In Thy loving kindness we trust, content to toil in the fields of time, awaiting the will of Him who is able to do for us exceedingly abundantly above all we can ask or dream. Unto Him be the praise of our obedience and the thanksgiving of our love. In His name, Amen."

Hymn 143: *In the Cross of Christ I Glory*.....Rathbun

The Closing Prayer and Benediction

The Offering

Will be received at the door as you leave the church.

The Organ Postlude: *Moderato*.....Thomas

Last year in Mount Vernon Place Church, Baltimore, the services of Holy Week were carefully arranged with a simple ritual for each evening's service. The services were well received because they increased the actual participation of the worshippers in the services. The services of Tuesday and Wednesday are given as typical. Thursday evening followed the order for the Holy Communion and Good Friday night was given to the singing of DuBois' setting of "The Seven Last Words of Christ."

"REMEMBER JESUS CHRIST"

Tuesday, March 22, 1932

Eight O'Clock

The Organ Prelude: *Meditation Serieuse*.....Godard

The Quiet Moments

(Let all the people bow in prayer on entering and spend the opening moments in meditation.)

Scripture Sentences

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion Thy God reigneth!

In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth.

Things present are for them that now be, and things to come for such as shall be hereafter. Yet in this shalt thou be admirable before the Most High; in that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be among the righteous, so as to be much glorified.

A Prayer

Attend us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

The Doxology

The Call to Worship:

The Minister: Let us worship the God who is Spirit.

The People: God is Spirit. They that worship Him must worship Him in spirit and in truth.

The Minister: Let us worship the God who is Light.

The People: God is Light. If we walk in the light as He is in the light, we have fellowship one with another, and truly our fellowship in the spirit is with the Father and His Son Jesus Christ.

The Minister: Let us worship the God who is Power.

The People: God is Power. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint.

The Minister: Let us worship the God who is Love.

The People: God is Love. Everyone that loveth is born of God and knoweth God; and we know that we have passed from death unto life because we love.

The Gloria Patri

The Act of Self-Examination and the Will of God

(Here let the people be seated with heads bowed.)

The Minister: Jesus said: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

The People: It is the will of God:

To gather together in one all things in Christ, both which are in heaven and which are on earth.

That we should show forth His praises who called us out of the darkness into His marvelous light.

That we should believe in Him and love Him with all our heart, with all our mind, with all our soul, and with all our strength.

That ye should worship Him and put our whole trust in Him all the days of our life.

The Choral Response: Lord, have mercy upon us and incline our hearts to do Thy will.

The Minister: Jesus said: "Ye are the salt of the earth: but if the salt have lost its savor wherewith shall it be salted? . . . Ye are the light of the world."

The People: It is the will of God:

That our light should so shine before men that they may see our good works and glorify our Father in heaven.

That speaking the truth in love, we should grow up together in all things unto Him, which is the Head of the body, even Christ.

That we should train our minds and be true in our thinking and just in all our judging.

That we should be honest, truthful, and upright in thought, word, and deed.

That we should be diligent and faithful in our several callings, doing our daily work in all simplicity and integrity, and laboring only for the things which are just and good.

The Choral Response: Lord, have mercy upon us, and incline our hearts to do Thy will.

The Minister: Jesus said: "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Whosoever shall do the will of God, the same is My brother, and My sister, and mother."

The People: It is the will of God:

That we should rule our spirits, bear with each other's infirmities, and as much as lieth in us live peaceably with all men.

That we should live chiefly to minister to others' needs and not to seek only our own pleasure and gain.

That we should do what we can to take away the sin and sorrow of the world and to overcome evil with good.

That we should not be anxious for the morrow, nor for our life, what we shall eat or what we shall drink, nor for the body what we shall put on.

The Choral Response: Lord, have mercy upon us, and incline our hearts to do Thy will.

Hymn 431: *In the Hour of Trial*.....Penitence

The Evening Prayer

The Service of the Lighted Cross

The Scripture Lesson: John 14:1-14

The Offertory: *Hear, O My People*.....Stevenson

Hymn 349: *Saviour, Thy Dying Love*.....Something for Jesus
The Sermon by the Minister:

"*Where Is God?*"

The Invitation Hymn 341: *O Thou, Who Hast at Thy Command*....Maryton
The Benediction
The Organ Postlude: *Tocatta and Fugue*.....Bach

"REMEMBER JESUS CHRIST"

Wednesday, March 23, 1932.

Eight O'Clock

The Organ Prelude: *Prelude* from *Gloria Domini*.....Nobel
The Quiet Moments

(Let all the people bow in prayer on entering and spend the opening moments in meditation.)

Scripture Sentences

For thus saith the Lord God, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

Beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

Let thy mind dwell upon the ordinances of the Lord, and meditate continually in His commandments; He shall establish thine heart, and thy desire of wisdom shall be given unto thee.

How great is the loving kindness of the Lord our God, and his compassion unto such as turn unto Him in holiness!

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

A Prayer

O Almighty Lord and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments, that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

The Doxology
The Call to Worship:

The Minister: Lift up your hearts.
The People: We lift them up unto the Lord.
The Minister: O Lord, open Thou our lips;
The People: And our mouth shall show forth Thy praise.
The Minister: Praise ye the Lord.
The People: The Lord's name be praised.

The Gloria Patri
The Recollection of Jesus.

(Here let the people be seated with heads bowed.)

The Minister: Let us remember Jesus:

Who, though He was rich, yet for our sakes became poor and dwelt among us.

Who was content to be subject to His parents, the child of a poor man's home.

Who lived for nearly thirty years the common life, earning His living with His own hands and declining no humble tasks.

Whom the common people heard gladly, for He understood their ways.

The People: May this mind be in us that was in Jesus Christ.

The Minister: Let us remember Jesus:

Who was mighty in deed, healing the sick and the disordered, using for others the powers He would not invoke for Himself.
Who refused to force men's allegiance.
Who was Master and Lord to His disciples, yet He was among them as their companion and as one who served.
Whose meat was to do the will of the Father who sent Him.

The People: May this mind be in us that was in Jesus Christ.

The Minister: Let us remember Jesus:

Who loved men, yet retired from them to pray, who rose a great while before day, watched through a night, stayed in the wilderness, went up into a mountain, sought a garden.
Who, when He would help a tempted disciple, prayed for him.
Who prayed for the forgiveness of those who rejected Him, and for the perfecting of those who received Him.
Who observed good customs, but defied conventions which did not serve the purposes of God.
Who hated sin because He knew the cost of pride and selfishness, of cruelty and impurity to man, and still more to His Father in heaven.

The People: May this mind be in us that was in Jesus Christ.

The Minister: Let us remember Jesus:

Who believed in men to the last and never despaired of them.
Who through all disappointments never lost heart.
Who disregarded His own comfort, and convenience, and thought first of others' needs, and though He suffered long, was always kind.
Who, when He was reviled, reviled not again, and when He suffered, threatened not.
Who humbled Himself and carried obedience to the point of death, even death on the cross, and endured faithful to the end.

The People: May this mind be in us that was in Jesus Christ.
O Christ, our only Saviour, so come to dwell in us that we may go forth with the light of Thy hope in our eyes, and with Thy faith and love in our hearts. Amen.

Hymn 411: *O Master, Let Me Walk with Thee*.....Maryton
The Evening Prayer
The Service of the Lighted Cross
The Scripture Lesson: John 6:47-71
The Offertory: *Let Not Your Heart Be Troubled*.....Foster
Hymn 359: *O Thou, to Whose All-Searching Sight*.....Bera
The Sermon by the Minister:

"What Is Christianity?"

The Invitation Hymn 381: *Oh, That My Load of Sin Were Gone*....Hamburg
The Benediction
The Organ Postlude: *Chanson*.....Candlyn

EASTER DAY

Easter Day asks us to have done with every crouching fear and every low reading of life. Here is the witness of the Church as to its faith in the triumph of the eternal life lived in time. The Living Lord of life could not be holden of death. The Easter Sunrise Service has proved a benediction to hundreds of young people who have gathered at early morning to sing the Easter Carols and to

have faith in the integrity and value of life vindicated. Easter morning should see the doors of the church opened to those who desire to come into the fellowship of the church. The Easter flowers should be placed in the chancel by those who desire to place memorials for those who have departed. Every plant and bouquet should bear a card and inscription in memory of those "who have gone awhile." In Jesus Christ our Lord, the Eternal Father has manifested His will, that the human family shall survive unto holiness and by holiness unto everlasting life. The second hymn in the Order of Worship should be designated as the Memorial Hymn. Just before singing, the minister should take his place at the altar and, with the congregation standing, read the memorial cards, then after a brief prayer uniting the living and the dead in the bonds of holy fellowship, the congregation should sing:

"For all the Saints who from their labor rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed,
Hallelujah! Hallelujah!"

Many churches have a Family and Children's Service Easter Day afternoon, when babies are presented for Christian Baptism. The evening service of worship is in many places made entirely a service of music and praise. Every Sunday is a lesser Easter Day. Sunday, originally named for the sun in the skies, should lead men to think of the Dayspring from on High, who drives away the darkness of men's hearts, and shines forth in the glory of His Resurrection. The liturgical Churches have been eminently wise in asking that, on this great Festival Day, gifts of consecration and devotion to the immediate work of the Church be given to Christ. Too often we have tried to make it a day of celebration without its eventuating in the linking up of men and women with the definite cause of the Church of Christ.

ASCENSION DAY

Ascension Day comes forty days after Easter Day. In the Christian Year it is called Holy Thursday, to distinguish it from Maundy Thursday in Holy Week. In Protestant Church usage it is pretty largely pre-empted by the Masonic Order of Knights Templar. On Ascension Day these men are uniformed and marched to some church for a service of worship. What is one to do with this day? Here one has the Biblical conception of a flat earth with the heaven above it, and the ascent of Jesus in bodily form, through a cloud into the skies to sit on the right hand of the throne of God. Those of you who have conducted this Masonic Service of Worship have been struck by the picturization and the symbolization of the ascension of our Lord. As poetry this is beautiful, and one easily delights in the hymns for ascensiontide. But treated as prose, a thoughtful man is in real difficulty. But the fact that must be pointed out is that Jesus made such an impression on His contem-

poraries that they felt that no place in the universe was too exalted for Him. They had become aware of His intimacy with God, and were sure that He was sharing in the life and work of God. They pictured God as transcendant, enthroned in the heavens; they experienced God as immanent, dwelling in the hearts of faith. They could not think of Jesus as separate from Him. He was enthroned above all the world. He was in intimate fellowship with His followers. Here is a golden opportunity to bridge the difference between First Century ways of looking at things and ours by carrying over the abiding and living conviction of the Lordship of Jesus. The Ascension story freed the thoughts of Jesus from local limitations and gave Him a universal setting. Above and beyond the world He is yet within our present experience. Here the idea of God was made Christlike, for God was thought of as in partnership with Jesus. This brought the community of believers into a high loyalty to the ideal of making the Kingdoms of this world to become the Kingdoms of Christ.

PENTECOST

Ten days later, or fifty days after Easter, comes Whitsunday. Three major festivals mark the Christian Year. Each has its own place and purpose. Two of these festivals are widely observed. But one of them is strangely overlooked. Christmas celebrates the revelation, the disclosure of God in humanity. Easter unveils its triumphant vision of the Life Everlasting—the Eternal Life in time. It is strange that Whitsunday, the Day of Pentecost, the festival of the flaming heart, should not have a larger place of recognition. For this day was the day of the awakening of the Church, its day of the discovery of the available energies of the living God. Nothing do we need more than an outpouring of that spirit which made the early Church so happy and heroic, a living visitation of that Power which is available by faith and prayer and unity. Power we have of many kinds—power of machinery, of money, of mind, of equipment—but without an internal, integrating power of life we falter and fail, missing the real way of life. God is not the great "I WAS," but the great "I AM," the contemporary divinity, moving in the life of today. "There is a spirit in man and the Almighty giveth understanding." We need to see the Holy Spirit of God as the creative soul of the universe. Here the appeal of experience will move us from the rigor of Sinai to the devotion of Calvary. We will understand that love works by law, making history a book of hope and not a scroll of despair. This is the deepening, broadening and growing faith that envisages a redeemed world of men in the presence of a living God. The basis of faith, and its verification, is in the life of God in the soul of man. Pentecost, the celebration of the birthday of the Church, should forward the life of the Church as a fellowship in the freedom and service of the spirit of truth. Certainly we of the Methodist tradition ought to make more of this day in the Christian Year.

TRINITY SUNDAY

The Sunday following Pentecost is called Trinity Sunday. It has been called the Festival of God, just as Christmas is the Festival of Christ, and Whitsunday the Festival of the Holy Spirit. It marks the final peak in the mountain top crossings of the Christian Year. Ahead stretches the journey through the months that take the worshipper back to the first Sunday in Advent. The Collect for Trinity Sunday carries a noble confession of faith in God and the petition "to keep steadfast in this faith, and ever more defend us from all adversities." Certainly in working through a preaching plan for the year the thoughtful preacher will want to bring to his own mind and to the worshipping people a high and noble conception of a God great enough and good enough to meet all the variant needs of men.

The task of the Church is to make every year Christian. "The Kingdom of Heaven is at hand," said Jesus, with compelling accent. We must constantly seek new realizations of spiritual power and moral conquest. The technique and plan and purpose of the Christian Year has at least suggestions to offer to us of the free and non-liturgical Churches. As one minister committed to the evangelical outlook, may I say simply and reverently that I have found the calendar of the Christian Year helpful and good to live and work by. An old English ballad sings:

"O live ye by the Calendar
And with the good ye dwell;
The Spirit that comes down on them
Shall lighten you as well."

The Message of the City Church

By Ralph W. Sockman, *Pastor of Madison Avenue Church, New York City.*

WE are passing through a Revolution. It remains for tomorrow to tell us whether it can be called a Reformation. This present time may prove the hour of the Church's most prophetic message or the day of its most tragic fiasco. The sobered sense of social responsibility, the general spirit of sharing, the mellowness of heart produced by our mutual suffering—all combine to create a seemingly unparalleled opportunity for a redemptive message. If, in such a time, the Church allows its efforts to evaporate in pious platitudes or superficial routines, it will forfeit the respect of men and the confidence of God.

The subject assigned to me is "The Message of the City Church." The merging of minds today through modern communication and transportation has largely removed the old distinctions between city and country thought. Our theme, therefore, becomes almost as broad as the Church itself. And to ask what should be the Message of the Church today opens up a field so large that we can touch only a few small segments of it.

The Systems in Which Men Are Caught

First of all, may we suggest that the church, and especially the city church, must see not only the souls of men but the systems in which they are caught. William Lyon Phelps tells us of the peculiar physical quality of Robert Browning's eyes. One eye was far-visioned; the other was short-sighted. When he wished to see a distant landscape he closed one eye; when he wished to read a book he closed the other. Thus he was able to see "the long and the short of it." I sometimes wonder if that physical characteristic of Browning may not have had some connection with his unquenchable optimism. Suffice it to say the Church needs a sort of Browning bi-focal vision in order to see "the long and the short of it" in our present social situation, not only that we may sustain our optimism but that we may serve our people.

We must see that individual souls are caught in an industrial system which gives them more mechanical power but less human control. Even before Technocracy appeared on the scene to tantalize us with its promise of a two-hour day, Stuart Chase was reminding us that each person now had the equivalent of some thirty mechanical slaves working for him. Yet, despite this potential and actual enlargement of our power, we have about fourteen million without work and multitudes without food. In such a situation it is no adequate Christian message to proclaim a merely individual gospel of hard work, thrift, prudence, and the other personal virtues. We

have to preach a gospel which can help both the system and the souls. That requires a Christlike individualization of our social insights. Jesus proclaimed the most uncompromising and sweeping principles of social action, but He did not talk in the vague general terms of "humanity," "society," "mankind" and their like. He talked of workmen waiting at vineyard gates, of stewards dealing with debtors, of men burying talents in napkins. Similarly we must see employers caught in the complexities of a capitalist system which so often breaks their principles with its subtle corporate temptations. We must see executives caught in a conflict of loyalties which tears them between duty to family, to stockholders and to public. We must see the unemployed walking the streets until their morale wilts and their spirits grow bitter. We must see the "never-yet-employed"—those young people emerging from school with eager expectations, only to be denied the God-given right of productive work. And seeing it all we must remember that it is one thing for a nation to have a few hundred thousand chronically idle and shiftless people in its borders, but that it is quite another for a nation to have several million, technically trained, educated persons left without the work they crave. Our industrial system must be viewed with all the stern realism of the Nazarene Carpenter who began life by making chairs and ended by carrying a cross.

The Church with its bi-focal vision views a political system wherein the individual has more government but less citizenship. We are told that each citizen of the United States now has to work one hundred days a year for the government. Our government overhead is one of our most discussed topics. We are getting lots of government, but we are not satisfied with lots of the government we get.

It would seem that our civic life is passing through a transition similar to that of Rome, as symbolized by the Forum and the Coliseum. The Forum was the place where, in the simple days of the Republic, the citizens met to discuss and formulate the policies and programs of public life. The Coliseum was the enormous arena which, in the later days of the effete Empire, was built by the professional rulers to keep the populace entertained with bread and circuses. It would sometimes seem that we too are passing from the Forum stage of citizenship participation to the Coliseum state of spectatorship where we, the people, sit passively by and watch the antics of New York's Jimmy and Louisiana's Huey.

It may be that the present depression will arouse our people against the riotous extravagance of public expenditure by professional politicians. It may be, however, that our present demand for economy may result only in curtailing the budgets of our schools and social services while the political machines still get their graft. It is for the Church to demand public economy, but also to see that economy does not take an anti-social trend. The socialization of life should increase apace with its complexity, but it must be safeguarded by an alert and participating citizenship.

The Church of today must see also that the souls to which it ministers are caught in a social system which brings people closer

together physically and yet by that same fact often leaves them farther apart mentally and spiritually. The nearer we get together, the more conscious we often become of our differences. That may be seen in race relations. We in New York were very glib in offering solutions of the relations between the whites and the Negroes as long as the whites were in the North and the Negroes were in the South; but, when they both came into Harlem, then many of us grew nervous and very un-Christian. Similarly in sectarian differences, we are not much disturbed by other sects as long as we never see them, but when the religious soul entered a political campaign a few years ago, the nerves of the nation were irritated. Also in our economic classifications the same sinister fact is seen. It does not bother me much to read of a man who has a hundred million dollars when I have only one—that is, one dollar of course,—but when I get close enough to see his yacht and his fleet of cars, then I confess my inferiority complex becomes apparent.

It is to souls thus caught in the social, political and industrial systems that the Church of today must speak. And in this network the tension is tightened now by the depression to the point of a near-break. In a private conversation, Mr. Hendrik Van Loon recently put his finger on a pertinent aspect of our present situation. He admitted that the American people had shown magnificent morale so far in their freedom from bitterness and violence. But he said that this was due to the fact that no social group could put the blame on any other social group, because we were all caught in the same mistakes. If, however, any considerable section of society should come to think that some other section is to blame, then we would have revolution, and it would come with the suddenness of an electric storm on a sultry summer afternon.

The Goal of Christian Social Action

Having seen the systems in which our souls are caught, the Church must set forth the goals of Christian social action. The preacher in the pulpit cannot be a specialist in economic and political science. But he can be an authority in the matter of motives and goals which must govern our specialists. The major trouble of our time has been that we have been producing specialists in their own lines who were too narrow in outlook and too selfish in motive to see where their lines of specialty fitted into the social fabric.

For instance, our industrial system might be likened to a motor car which had a Lincoln engine, a Ford set of brakes and bicycle lamps,—that is, tremendous drive, weak controls, and dim headlights. Our technical power had no commensurate social control or social vision, and as a result we had an inevitable crash.

The Christian gospel which we preach must have something to say about that motive power of business. It must seek to change it from the principle of mastering men for the making of things to the Christlike principle of mastering things for the making of men. We must aid in securing more adequate social controls so that the tenets of the social creed recently adopted by the Federal Council

of Churches may be translated into concrete programs. The Church must not only call for, but help to supply, that vision which will eventuate in social planning.

We justly pride ourselves on our American principle of individual initiative. Very properly we desire to preserve the system whereby the telegrapher's assistant can rise to be president of the road or the lad from the fish market can become builder of the world's tallest skyscraper. If this opportunity for individual advancement were destroyed, it would cut the nerve of our social and business progress. Even Russia now seems to be giving some recognition to this necessity in the use of the piecework method. But we Americans must beware lest our boasted "rugged individualism" become a brutal and ragged individualism. It so often happens that the man who has made his way up the ladder to fortune loses his sympathy for those on the lower rounds because he thinks they could succeed too, if they applied themselves as he did. Thus our fluid American society may be almost more cruel than the feudalism of Europe.

The middle-aged and elderly leaders now in control of business must become aware that the youth of today face a far more difficult situation than that of a generation ago. We just do not have enough jobs to go round even for our college graduates. Technocracy shows us that, even if our markets could be revived to the peak demands of 1929, we would still have about one-half of the fourteen millions unemployed left without work because of the mechanical improvement of the last three years. No mere traditional American "gospel of hard work" preached by teachers, ministers and business leaders will save such a situation.

Both our business and our souls are being crucified today on the cross of competition. Here, in what we call a Christian civilization, we have allowed each selfish group to run its business with an eye to its own profits rather than the public needs, and the result is wrecked industries and rotting products. In our so-called Christian colleges we train men for competition rather than cooperation, with the result that the flood of university degrees only seems to increase our social difficulties. When will we learn to take seriously the simple but fundamental principles of cooperation laid down by the Carpenter of Nazareth? Perhaps only after we have had another crucifixion.

Those who turn to Christ for help in our predicament must not expect to find in His teaching concrete economic formulas or adequate wage scales. What they do find is a new motive. We have not been Christian enough to make our capitalistic system work, and we are still too selfish to make a socialistic system work.

Christians must not be content with proclaiming motives; they must set themselves to inaugurating methods. Instead of merely echoing the platitudes of prosperous persons that there is always room at the top, we must see to it that there is more room at the bottom.

The Passion and Power for Action

Having seen the problem and set the goals, the Church must furnish the passion and the power for action. When a man is in a fainting fit, he may be revived by a dash of cold water, but when he is suffering from pernicious anaemia he is not to be cured by repeated dashes of cold water. What he needs is to have his blood stream built up. Our society is sick today. Ours is no mere fainting spell. The Church, therefore, which speaks in the name of the Great Physician, must not be content with giving mere "pep talks." It must feed the spirits and not merely flag the wills.

This is to be done first of all through our Christian gospel. Christ began His work not with exhortation but with news. He did not start by telling men that they must seek God, but by telling them that God had been seeking them. He did not hold before them merely the picture of an ideal which they were to follow, but the picture of a Father who had been following them. That was Christ's method of infusing the discouraged drooping spirits of His day with power. Why should we not do the same? Instead of merely calling upon men to do something for God, let us remind them of what God is doing for them. Let us remember that our Christian message is first of all a gospel of good news about God and not a mere digest of bad news about our times. Let us see our situation with the realism of Jesus, but also with His radiance.

Our gospel message, however, will be of little power unless it is accompanied by organized Church action. Many of us are weary of overorganization. Church overhead must be reduced. We can not consistently call for reduction of government overhead unless we curtail church bureaucracies. On the other hand, we can not consistently decry individualism in business if we lapse into a laissez-faire individualism in religious circles. What we need is less professional organization used as substitutes for individual action and more non-professional cooperation which serves to stimulate and supplement the effectiveness of individual effort.

In our present distress we have been relying too much on public propaganda and too little on private influence. The views and advice of great men have been broadcast by press and radio, but far more effective than these, right now, are the conversations and activities of ordinary men. The farmer who can retain his fortitude, the local merchant who can maintain his morale, the teacher who can sustain the idealism of youth, the minister who can keep alive his community's faith in man and God—these are the real rallying centers for our social recovery.

We have been looking for some Moses or Mussolini to bring order out of chaos. There appears none on our American horizon. With our democratic ideas we probably would not tolerate a dictator if an able one did appear. Our American background of liberty differs from that of Italy. Furthermore, our social situation is too complex for any one human mind to command all its sectors. It is vain, therefore, to expect our social salvation from any single leadership.

Our army of progress does need wise leadership, God knows. But even greater than our need of more good generals is our need of more corporals. Important as are the front-line activities in adjusting international debts and balancing national budgets, even more important are the squad movements of local Christian living which maintain the morale of our people today and train youth for tomorrow.

One of the fallacies bred by our age of efficiency is that social organizations can make up for our own personal defects. Very much of the emptiness of modern life is due to our mistake in thinking that we can get reservoirs of strength by pooling our short-comings. Very much of our lawlessness and social friction is due to the fact that we are trying to achieve social control without individual self-control, each one desiring the liberties of others restrained without restraining his own. We can not make a happy marriage by putting together two weaklings. Likewise, a thousand spineless characters assembled together do not make a strong and successful community. Our modern social organization is a supplement to, but not a substitute for, the individual cultivation of Christlike character.

Christian Education—The Task of the Pastor

By KARL K. QUIMBY, *Pastor of Ridgewood Methodist Episcopal Church, Ridgewood, N. J.*

CHRISTIAN education is the task of the pastor. It has always been his task, although not always so conceived. If anything significant is to be done in improving the quality of our Christian living, it will be secured through the leadership of ministers. The program of Christian education is the fourth major responsibility to be placed on the minister's shoulder. Already he is the preacher, and his sermons must not be neglected nor thought unimportant. He is the pastor, and his people need his wise and constant oversight. He is the administrator, and every successful church requires the skilled leadership of a good administrator. With these three functions, the general public has always associated the preacher. Now we add a fourth. He is the supervisor of the program of Christian education. This is not as difficult as it at first may seem. This is because there are special ways of doing it, and also because an effective program of Christian education helps very materially in solving many of the problems of preaching, pastoral care, and general administration.

Christian education needs the minister because it must be made more definitely religious. This can not be accomplished without his enthusiastic skill and determined leadership. Others may help, but there is a vital plus element which only the minister can contribute. It ill-becomes that minister to criticize Christian education who has been so persistently indifferent to it and so slow to comprehend its full significance. It is unfortunate that so many of the first-rank leaders of Christian education are teachers, professors or professional specialists. The ranks of the leading Christian educators contain too few ministers—the very men who are preeminently responsible for whatever is accomplished in Christian education.

Then, too, Christian education has outgrown lay leadership. You may recall the entire Sunday-school movement began as a lay enterprise with the indifferent tolerance of many and the active opposition of some of the clergy. To this day, the Sunday-school movement, now called the church school, or Christian education movement, has not entirely outgrown its lay origin. This does not mean that lay forces are not needed. The truth is that they were never more necessary. But this does mean that the technical and scientific advance which has been made in secular as well as religious education needs to be appreciated by the minister and through his leadership mediated to the lay workers. The discoveries in psychology, the development in teaching and the knowledge of the laws of growth can all be comprehended by the average adult and the min-

ister must lead the way. The lay forces await the guidance, the encouragement, and the inspiration which only the minister can give.

Supervising the Total Program

What is he to supervise? He will supervise the entire program of Christian education. This calls for a full knowledge of what Christian education means. It is necessary that he become thoroughly familiar with the aims, and understand something of the methods to be used. He should know that by Christian education we mean the development of each boy and girl, each man and woman, into the likeness of Christ. The goal and motto is, "to be like Christ." Education is far more than the impartation of facts. It is rather the measured development of the entire personality—the mind to know, the emotions to feel and the will to do. Christian education must meet the test of knowledge—it must be mentally satisfying. It must meet the test of the emotions—it must call forth a dynamic emotional response of the highest type. It must meet the test of the will—it must experience something felt to be worth while and carry it forward as an habitual practice. In other words, the pastor-supervisor will understand that the program of Christian education is not a set affair; it is not something formal. It is never routine. Rather, it is the shaping of attitudes, the development of feelings, the growth of life toward Christlikeness. It includes whatever may be necessary in the way of help, instruction, fellowship, and guidance, in order that every boy and girl, man and woman, may make a conscious and personal commitment of his or her life to the teachings and spirit of Christ and take an active part in building the Kingdom of God here on earth.

A real program begins when the pastor asks three leading questions of his church: (1) Are the adults of this church growing; are they having new experiences with God; is life taking on a deeper and richer meaning; are they applying the teachings of Jesus to modern life? (2) Are the youth finding the solution of their many baffling questions; are they securing satisfying answers to their problems; are they building a sound philosophy of life, and are they taking a larger and more intelligent share in the work of the kingdom? (3) Are the children being understood; are they receiving effective guidance; are the foundations being laid for adequate basic Christian concepts of God, prayer, the world?

How to Proceed

How shall the pastor proceed? In beginning, he will not be the administrator. He will not do the work of others. He will help his workers at the point of their need, to find the best way to proceed. When the teacher does not know what to do, the supervisor should think through the situation in a personal conference. Together they will discover several possible things to do where the worker alone saw nothing to do. The worker can then easily select the best. Being a supervisor is not revealing the critical spirit. It is not making one nervous when he is around. It is not fault-finding.

It is not condemning all that is done, no matter how poorly executed it may be. It is not telling people what to do. It is not spying.

A good supervisor creates an atmosphere of understanding and sympathy. He is the friend of all the workers. They feel free toward him. They have no hesitancy in bringing their problems to him. Supervision is based on mutual confidence and esteem. It is the creating of an atmosphere in which each one wants to do his best. It is a shared quest for improvement. It is encouraging the workers to take the next steps. It is inspiring them to discover the best. It is enlarging the learning process to include the supervisor and workers as well as pupils. In a word, the supervisor is a real assistant; not nominally, but actually, giving help and guidance to his workers as they need it. He is a counselor. He will, therefore, take the church as he finds it, the methods already in use, the leadership already on the job, and the equipment on hand. He will begin by studying department by department, discovering with the workers the weaknesses and lifting the standards everywhere. This ceaseless sharing of the baffling difficulties with others in the department, with the entire staff of workers and with the pastor brings to bear sufficient insight, moral stimulus, and rich suggestion so that an actual solution is attained. This is creative education.

More than this, the pastor as counselor will see that his workers are constantly enriched through suggested courses of reading, through attendance at training classes and through special summer conferences. In a few years, he will have around him a group of capable and trained workers. He will need to be alert, however, lest they consume the material they have and seek no more; use the methods they have been taught and discover no new ones; face situations which do not yield to the first treatment and become discouraged or get in a rut. Fresh material, as well as methods, and vital inspiration are repeatedly necessary. This presupposes that the pastor as counselor is familiar with the newer approaches in Christian education. He will need to have certain goals in mind towards which he is constantly working. He will have to be familiar with the newer methods of attaining these objectives.

He will need to understand the new approach to the Bible. The older frontal attack is now discarded for the more effective method of following the interests and experiences of the children. The Bible is presented at the point where it has a vital contribution to make to life. It is then discovered by the child as a help, as an aid to the solution of difficulties, as the guide book for life. It enters vividly and vitally into experience. Less scripture may be used, but what is used becomes many times more meaningful. Passages are not considered learned until they become a way of behaving, that is, until they become a part of conduct.

There will be a new attitude toward lessons. They will be understood as "helps." The teachers will not feel that, because the church furnishes these lesson papers, they have to be used as per schedule. The lesson papers are not mandatory; they are suggestive resources. If a given lesson fails to grip, use another. If that is

no better, find one that works. The lessons are for the pupils and not the pupils for the lessons, as no small number of our workers now think and feel.

There is the new attitude toward results. According to the older standards, the thing accomplished was something learned. "What did you learn today?" was answered by a topic or a passage from the Bible. Today our lessons are not composed of materials merely but are woven out of experience. The proper question is, "What did you experience today?" "Did anything happen?" "Did you discover something new?" We measure results not in terms of knowledge only, but in terms of conduct and attitudes. Has the lad's behavior improved?

There is the new attitude toward the curriculum. Formerly it was understood to consist of the course of lessons or the Bible. Today we find it consists of all the interests, activities, and influences which have a determining part in shaping the life of boys and girls, men and women. Consequently, the highest opportunity of the teacher is to guide the growing experience. The teacher is to be a light-bringer.

These viewpoints do not arrive instantaneously. They require time for development. They are the ripened fruits of unfolding Christian lives and well-planned workers' conferences. Here is where the pastor-counselor lifts the morale of his entire staff, and redirects their energies and enthusiasms along higher channels.

Improving the Program

The chief task of the pastor-counselor may be thought of as that of improving the program of Christian education. *Improving* is a far better term to use than supervision. Not many relish the idea of being supervised, but all are eager to improve their work. Real supervision is a quest for improvement. And may I add a qualifying word?—not only a quest for improvement, but the improvement of the *quality*. Perhaps a few specific suggestions as to what the pastor-counselor should seek to accomplish may be helpful.

Basic Christian Concepts

First, there is the matter of basic Christian concepts.

Said a minister to me one day, "How can I get my daughter to understand God aright through the creation story?" He said she came home from Sunday school saying she understood the creation. This is what she said, pointing to the members of the family, "God made you, and you, and you and then stopped." And the teacher left the matter at that point. Here, then, is a child left with a distorted idea of God; with no thought of God's continuing presence or creative power.

Professor Betts tells of a little girl of nearly four years who had just lost her father. She did not understand the funeral. In the evening, she came to her mother and asked where her papa was. The grief-stricken mother replied that "God had taken him."

"But when is he coming back?" asked the child.

The mother answered that he would not come back.

"Not ever?" persisted the child.

"Not ever," whispered the mother.

"Won't God let him?" asked the relentless questioner.

The broken-hearted mother hesitated for a word of wisdom that was not there, and finally answered, "No, God will not let him come back!" And antipathy was firmly planted in one heart against God.

You may argue that this is extreme. Perhaps it is, but there are enough cases on record to warrant the statement that, at some time during the elementary period, almost every child faces in some way the problem of death. How will the teacher meet that situation, and how will she help the child develop a Christian view of death?

Here are some of the questions that have been actually asked in church-school classes: "If God is all wise and good, will He not give me what I need without my praying to Him?" "If God and Jesus and Holy Spirit are one, then why did Jesus pray to God?" "How shall I answer a child who says, 'There is no God?' " "What shall we teach the different age groups about the healings of Jesus?" "Is it possible to have a belief in God and not believe in the Bible?"

Here are particular problems picked at random showing the important questions which children and youth are now asking. In what ways are we helping our workers to understand these matters? If left alone, they will be unable to meet the situation. Here is where the pastor's skilled leadership is imperative. He should gather his workers in conference and, together, think through their basic concepts of the spiritual life. They can talk through their ideas of God, the meaning of prayer, the Christian view of death and the teaching values in the Bible. Such a study will prove one of the most rewarding experiences a pastor can undertake. It will inaugurate a religious Renaissance in the lives of the workers. It will transform their religious experience into something vital. It will give a fresh dynamic to their teaching. It will be no less fruitful in the life of the minister himself. It will open many areas of need to which he may address his sermons.

Do we know what is being taught in our classes on Sunday mornings? We cannot rely on the graded lessons. A recent study of the concepts of God in Protestant religious education reveals the startling fact that there is no one concept presented, and that often the concepts are in sharp conflict. What are the basic Christian concepts held by your workers? How can they make these vital to children, adolescents, and adults? Professor Lankard has made a recent study of *Difficulties in Religious Thinking*. He finds that both laymen and students feel that the church, as a whole, is missing its mark. It is not dealing with the problems where the people live. He pleads for a new sense of mission for the church. I agree. But how can there be a new sense of mission when, on every hand, there is widespread confusion? The preacher will clarify his own ideas

as he leads his workers into an experience so rich it will enable them to answer these deeper questions of the spirit.

A Religious Level

Next, let us consider the necessity of raising all our teaching and other activities to a distinctly religious level. The illustrations of our failure at this point are numerous. The lessons are often vague, left incomplete in the thought of the pupil, and with no clear course of action apparent. Life is not gripped. Attitudes are not changed. Character is not molded.

Here is an illustration from Chave which deals with the danger of vagueness in teaching due to the prevalent use of general terms. This is a verbatim report of a class of sixth grade boys on the life of Jesus.

T.—We will try to discover the kind of person Jesus was and see how we can follow Him. At 12 He was beginning an important career and developing into manhood. Let us think of the things we like and dislike in our companions and see how Jesus' standard may differ from ours.
What qualities do you like in boys you go with?

1. Good, honest.
2. Clean sports.

T. What do you mean by that? You might develop that?

3. Clean cut fellow.
4. Does not cheat. Doesn't get mad when left out of a game.
7. Unselfish.
8. Courteous.
9. Clean in thought.
10. Courageous.
15. Doesn't swear.
16. Doesn't disobey parents.

"The teacher made a few pious comments but nowhere analyzed the meaning of these virtues, nor called for an illustration from the life of Jesus of these traits. No readiness to behave was developed, no desirable behavior patterns were outlined, no motivation to Christian living was stirred and, although the lesson was on the life of Jesus, the religious level was not reached."

I have seen the story of the good Samaritan so dramatized that the boys learned more about being robbers than the art of helping. The parable of the ten virgins was dramatized by a vacation school and the whole meaning was missed. The girls quarreled over their parts and acted them without understanding. Here are illustrations of the futility of far too much of our present day teaching.

A good procedure here might be to discuss with the workers how to tell when an activity is raised to a religious level. When is an activity religious? When not? Is it religious if taken from the Bible? I think we will have to look deeper into conduct to find a satisfactory answer. Will we not have to judge our material on the basis of the results it produces? Whatever gives us an improved religious behavior should be religious teaching. "Subject matter is

not of itself religious. Only persons are religious. Religion is a quality of life. One is a Christian, not because of something he reads or professes, but because he puts into practice daily a certain way of living." Our teaching and activities are lifted to a religious level only when conduct has been modified, when duty has taken on a new meaning and the Christian life has been enriched with new values. This high level of religious attainment will be possible—if at all—only by the patient leadership of the minister.

Worship

Now take worship. Here is where the minister should be a specialist. To lead his people into the presence of God is one of his most important duties. Much of our public worship and very much of our church-school worship fails to do this. The whole idea of worship should center in the personal conscious approach of the individual to God. This approach should be made natural and easy. To be natural, it will need to be within the comprehension of the pupils, whether primaries or adolescents. To be easy, there will need to be certain aids such as order, quiet music, a worthy theme, enriching materials of song, scripture and story.

Far too much of our school worship lacks quality. Nothing happens, no new feelings are engendered, rightful attitudes are not strengthened and experience is not expanded and motivated. No amount of formal programs produced by the mimeograph, or taken from the *International Journal* will suffice. There must be a felt need, a real quest and a no less real finding. New forms are not enough; there must be a new vitality. There must be an advance from material about God, to direct contact with God. A theme is only a beginning; conscious fellowship with God is the end.

Chave tells of a vacation-school observer who watched the children at work. She could not see any specific religious quality appearing. In conversation with the teacher she spoke of it and, without any sense of apology or incongruity, the teacher replied, "Oh, we had the religious part in the worship room the first fifteen minutes." The idea of worship as the impartation of quality to all life, as the creation of the mood out of which higher religious conduct issues, had not dawned. I have seen scripture, prayers, and hymns so used as to bind people to reactionary ideas of God. It is very easy to find the Old Testament used in such a way as to bolster belief in war. Here is where the larger insight of the minister is needed.

Worship is more important than a lesson. It includes more people than a class. It creates an attitude for the group. It opens the door to the Divine. It is so valuable as to need careful thought. It should be planned with as much care as the teacher uses in preparing her lesson. Only after the most careful preparation will worship prove a personal conscious fellowship with the eternal spirit. The minister will see that his worship chairman understands the nature and techniques of worship. Their very best skill will be required. Only so will worship become an invaluable contribution to Christian living.

Leadership

A word about leadership. This is a perpetual problem. I see no practical solution other than the discovery and cultivation of the best equipped persons in the constituency for lay leadership. Why be content with mediocre work by inexperienced persons when talent is abundant if harnessed rightly? Of course, there are training classes and invaluable summer conferences, but more than that, the minister will need to be on the lookout for promising and capable workers. As soon as they are discovered, they should be developed by wise cultivation. Steadily increase their responsibility. See that they have experiences which will cause them to grow. Every change in administration ought to be an improvement. The need of analyzing persons as well as jobs and bringing the two together is a mighty important task for the minister-counselor.

Work with Adults

Lastly, let us look at the adults. They are our greatest problem. We can not get along without them, but we do not know how to get them along.

A brilliant and successful minister confessed some time ago that his ministry in a certain church was less successful than it appeared. He said when he arrived, he was dined by many of his leading laymen. He met them in their homes and spent delightful evenings in invigorating conversations. As he went these rounds, he made notes of the reactionary attitudes of this man on war, of the shallow conceptions of industrial justice held by another man, and of the indifference to the laws of the land held by others. In this way he found the needs of his congregation. He preached in that church many years. He dealt with every one of those themes. He touched them with the hand of the master. Time came when he was to depart. Again he was dined by his leading laymen. He noted now that these same men held their same attitudes. All the years of his preaching had not affected any perceptible change in their outlook. Their Christian lives had not grown. No progressive experience came. No new birth was theirs.

Professor Lankard, in his recent book, claims that the failure of religion to influence the lives of those who profess it is one of the greatest stumbling blocks to Christian progress today. The church, as an institution, is safe, but I am honestly worried lest the church has ceased to be a transforming force in the lives of our people. The outstanding need today is not so much for more but for better Christians. It is not quantity; it is quality that we need. Many Christians may not necessarily mean much Christianity. Just now, our need is for quality, for much Christianity.

If Christian education is learning to live the Christian life, it is apparent that it should include the entire constituency, old and young, all church members as well as constituents. Every individual, the preacher as well as the teacher, is a learner in this process. There is no "graduation." The goal is too high to be readily attained. It requires patience, persistence, and a search. Achievement towards it,

instead of indicating the completion of the task, only opens still greater unachieved possibilities. The entire church, therefore, is engaged in the highest type of Christian education when all are steadily growing in Christlikeness.

Is this an accurate description of the average church? Do the official members think of their church as a center of growing experience? Do the meetings of the official boards bring new experiences to the members? There are many organizations within the church which have lost their motive power. They are exhausted. They need a new set of aims. They must be reborn. There are many individuals whose loyalty has never gotten beyond the organization. They regard the church as the end of their Christian loyalty. They have never gone beyond the church to the building of the kingdom. They have ceased to grow. They have become static. There must come a new conception of the church. It must be seen as a center for the growing of Christlikeness. Every life must grow. The entire program of the church should be a search for Christian solutions to personal and community problems. The teachings of Jesus should be taken with fresh seriousness and the finest Christian contributions should be explored for every difficulty. The thoughtful discussion, the friendly interchange of opinion, the group consideration of specific problems have proven the best methods of developing adult lives. Adult education through study and discussion groups, dealing with vital problems, is one of the unworked areas clamoring for ministerial leadership. When the preaching is supplemented with thoughtful discussion, the impact upon life is tripled. Let your imagination rest for a moment on a church wherein all—the pastor and the people, the children and the youth—are on a quest for improving their religious experience. These are not far from the kingdom.

The Minister's Leadership Is Essential

What I am suggesting is that the minister must take a larger share in the program of Christian education. The sterility of much of our modern Christian education is not due to wrong methods, or too much stress on techniques or faulty procedures. The methodology of Christian education was never better. But there is a critical need for a new leadership on the part of ministers. They are the leaders of the flock of Christ. Their one ambition is to secure the development of Christlike characters. Every method which helps attain that end is invaluable. Tested and proven procedures should not be discarded. They should be welcomed. They should be received with open-mindedness. They should be tried, developed, improved. The best is none too good. And in that quest every one of us has a part to play. It is encumbent upon the minister to keep ahead of his people. He must grow in his own inner experience. He must be able to lead his people to advanced spiritual positions. He must be a trail blazer. It is this vision and this leadership that is needed to lift the entire program of Christian education to a highly enriched spiritual level. The future quality of the church is in the hands of the minister.

Church Edifices—Citadels of Civilization

By F. W. MUELLER, *Superintendent of the Department of Church Extension*

IN man's age-long quest to find God, nothing can be of such eternal significance to him as the fashioning of stone and steel, bricks and blocks, timbers and trusses, and marble and mortar in such architectural form as to provide a chapel, church, or cathedral, where his search culminates in glorious realization. The unceasing God-ward urge of the human soul furnishes an incomparable record of intermingling aspirations, adventure, and rapture in the heart of the wayfaring seeker on his pilgrimage to the Father's House:

"A place where wounded hearts are healed,
Where weary ones may rest;
Where faith triumphant lays with joy
Its triumphs at His feet."

Here they meet—God and man—in transcending, invisible communion. It must have been in such an overmastering experience that Tennyson wrote: "I dreamed that, stone by stone, I reared a sacred fane, a temple, neither pagoda, mosque, nor church; but loftier, simpler, always open-doored to every breath from heaven."

Without underestimating, even by a scintilla, the significance of the numerous factors in the development of civilization, it can be maintained without contradiction that the church edifice occupies a unique place in the life of the community, and is inescapably related to the progress of society toward Christian idealism. The church—and I am now thinking only of the physical structure—in the city, town, village, or open country, flames and flashes its symbolic message continuously to the halting, as well as to the hastening, passersby, a multitude of whom, entering its beckoning open portals to their everlasting joy and peace, find the meeting-place where God and man stand face to face in the satisfying realization:

"Thou hast made us for Thyself. Our hearts are not at rest until they find their rest in Thee."

They pray with John Greenleaf Whittier:

"O Father, deign these walls to bless;
Fill with Thy love their emptiness;
And let these doors a gateway be,
To lead us from ourselves to Thee."

The dominating importance of the "sanctuary" in communal life throughout the ages has been a most effective and ever-present factor in the building of our national life and civilization. Even a superficial analysis of the elements working together in the development of our American civilization reveals these thousands of chapels and churches—extremely modest as many of them were and still are

—as veritable citadels of prestige and power. It is with this thought in mind that church edifices, not as to size, but as to their influence and impact on mankind, are to be considered. In evaluating church edifices as citadels of civilization, certain facts stand out clearly.

Possession and Occupancy

First, these structures give us the sense of possession and occupancy. The significance of the place where "God dwelleth" can be traced to the very beginnings of the human family. Sacred history tells us that, when Abraham located in a new community, he first of all built an altar. By this act he declared to the people that Jehovah would live in their midst. Only after he had established the altar did he proceed to dig a well, indicative of his service-relation to others; and lastly—but only after the altar and the well were provided—he pitched a tent for himself. He never lost sight of this consecutive order: first the altar, then the well, and finally the tent.

When the altar was built it proclaimed in silence, but thereby all the more emphatically, that the land was occupied. It brought with it the consciousness that God was actually among the people, and gave rise to the yearning for a more ample "abode" for Jehovah which came, in successive stages of development, in the form of the Tabernacle and the Temple on Mount Zion. This thought of God's real presence and the accompanying feeling of being in possession of the land must have swayed the hearts of the people as they exultantly sang, "How amiable are thy tabernacles, O Jehovah."

A similar trend is found in the history of our country. Upon triumphant arrival in the New World the sturdy colonists set about at once to build a church. Both at Jamestown and at Plymouth the "House of God" was reared, although the religious conceptions in the two separate groups were quite distinct. Robert Strawbridge found a pulpit under the Great Oak at Sam's Creek, Maryland, where multitudes came to hear him preach; but soon the early settlers provided the Evans meeting-house for the worship of God.

These early log chapels and churches represent supreme sacrifice and sanctified service on the part of those who labored to make them possible. The chapter in Methodism's church history on providing the "sanctuary" is replete with most challenging illustrations of the consecration of self and substance to make God's dwelling-place among men possible.

Into a thickly wooded county of massive, mountain-like hills in southeastern Ohio came a lowly immigrant with his wife and two sons about a hundred years ago. His sturdy giant physical frame carried a sensitive but stout heart in which the Christ of his sainted parents was enthroned. Though weary and worn, and even destitute, from their long journey, on arrival in the tall woods, this intrepid pioneer hurriedly provided some shelter for his family and then, with the big axe on his broad shoulder and his boys trailing him in Indian file, he scaled the steep hillsides to hew and trim suitable trees into usable form for a house of prayer, saying to his sons as they toiled

day by day, "We must first have a place to pray before we can make this land pay." Soon there arose in the snug hillside clearing a log chapel with its crude but churchly spire, declaring that the land had been occupied and that God was near. Through a decade of decades this habitation of the Lord has stood in the community as a beautiful testimony to its builder who now sleeps on the ledge of the hill above the chapel. The presence of this primitive log church unmistakably created a sense of God's ownership in the hearts of the rustic dwellers who settled in this township. On many occasions they sang in meaningful rhythm and accents:

"There's a church in the valley by the wildwood,
No lovelier place in the vale;
No spot is so dear to my childhood,
As the little brown church in the dale."

Safety and Protection

Furthermore, church edifices, like citadels, also give us the feeling of safety and protection. The church in the market-place, on a suburban avenue, or in the county-seat town center, casts a steadying spell on the populace. Silently, but in a reality that is far more evident than we can know, it mysteriously holds devastating forces in check. A non-churchgoing banker had prepared to foreclose on one of our city churches for delinquency in the payment of its mortgage indebtedness. "We'll sell them out unless your Board takes the loan," was his fierce ultimatum, which came screeching over the wires. When he was reminded that he and his bank would need an army of sentinels to protect him and the money in the vaults, if church edifices did not abound in his city as invincible safeguards, he finally confessed that, though he was not a church member, he would not want to conduct a money-exchange business in a community where there were no churches. "Like a mighty fortress," Luther could have said, "is the Church of God." This would in no way have been an overstatement, even when applied to the physical church structures throughout the country. Other buildings may surround and even overshadow these chapels or the more stately churches, but, serving as sanctuaries where God and man's most intimate fellowship is concretely evidenced, they give protection, assurance, and safety against the onslaughts of evil.

Life may become so complex and rapid, as Professor Low, a distinguished English scientist, prophesies, that by 2007 A. D. automobiles will be geared up in such a way as to develop a speed of three hundred miles an hour. They will be equipped with radios, telephones and television apparatus, so that the passengers can see and speak to their friends at home while en route on their journey. Folding wings, Professor Low maintains, will be fitted to the cars, making continental and transatlantic trips possible. Whether this prediction will be realized or not, to add to the complexity of our life, one can only conjecture. Whatever may be the progress in science, mechanics, philosophy, commerce, and invention, mankind will always need and

hunger for the protection and safety vouchsafed by the very presence of church edifices, which concrete to us the fact that God lingers among people. In speaking of the effect of the world on him, John Burroughs wrote:

"I have climbed its mountains, roamed its forests, sailed its waters, crossed its deserts, felt the sting of its frosts, the pressure of its heat, the drench of its rains, the fury of its winds—but I did not forget to gather its bread and meat for my soul."

For such nourishment multitudes in all generations have come to the church where they partook of the "hidden manna".

There may be some to whom an ecclesiastical building may be an annoyance, but there are many who, by lifting the hat when they pass these structures, acknowledge reverence for and recognition of their importance. We Protestants would do well, first to train ourselves more intensively, and then our children, to a respectful, decorous, and dignified appreciation of God's house. Though we may not indulge in a ceremonial display of our feeling of reverence when we pass a church, we ought all the more, in faithful remembrance of the importance of these citadels of safety and protection to our personal and national life, lift our hearts in prayer and praise as we realize with refreshing reassurance the place of power and fortress-like protection our church edifices have in the community, state and nation.

During the Civil War when preachers were not as plentiful as at present, so as to provide a waiting list for nearly every conference, the bishop hesitated to appoint one of the regular pastors to a certain strong rural church in one of the central states where considerable anti-Lincoln sentiment was rampant. The ringleaders, bitter toward the church and the preachers, who denounced slavery and upheld Lincoln, sent word to the conference not to send a preacher or else they would hang him. A fairly strong, muscular local preacher from Pennsylvania, a baker by trade, heard about the case and presented himself to the bishop, intimating that, while he was not in a hurry to get to heaven, he nevertheless was ready to go any time and didn't mind much how, whether escorted by angels or sent on by hoodlums. He received the assignment, and on Sunday morning, as he came to the church, he saw the rope with its uninviting noose dangling from a nearby tree in readiness for him. He entered the sanctuary and knelt at the altar for prayer, then mounted to the high pulpit platform for the service, when a dozen or more evil-looking, vicious rowdies stalked in, taking the rear seats. It soon became evident that they were the hangmen who had warned him of his fate. But they had overlooked two important factors—the influence of the House of God, and the power of the Spirit of God. Presently, as the message of the Father's love for all mankind went forth in the inspired words of God's humble messenger, the sense of safety and divine protection, mysteriously inherent in the "sanctuary", came upon the audience so that when the service was concluded the local preacher walked through the crowd and down the road to his home without the slightest molestation. Awe and consternation had struck the enemies, reminding one of the psalmist's triumphant note: "Thou art my rock

and my fortress. Let them be confounded and consumed that are adversaries to my soul."

Quietness

In the third place, our church edifices induce quietness and cast, at least, a momentary hush on our lives. "Sculpture is very easy, isn't it," asked an inquisitive young lady at an exhibition of statuary. "Very, very easy," said the expert sculptor, "and very, very simple. You just take a block of marble and a chisel and knock off all the marble you don't want." How tantalizingly easy it is; just knock off all you don't want. In meeting life's perplexities and problems man is harassed most unmercifully by what seems so easy to accomplish and yet so impossible to achieve. Yesterday is like a dream; tomorrow is yet a vision, with today only too often a blank failure. How can anyone endure in such a state of mind and heart, with all the blaring, blustering noises of the world raging furiously everywhere? The scheme of life and things seems unbalanced, off center, messed up and in a muddle of wild cross-currents. Life is driving us at a terrific pace; plunging headlong on, in this way, will inevitably bring a disastrous crash. It is fortunate indeed, at such moments, if our path leads us to some church where the roar of the outside world cannot penetrate, and where sobering meditation and comforting quietude can again bring peace in our bewilderment, and power for the struggles ahead of us. In these moments of hush we discover that sanctuaries and worship are more intended for the benefit of the worshipper than for the glorification of the Deity.

In these hectic, harrowing days, when the world seems to be cracking all around us, we can conceive of nothing that would be so exhilarating, soothing and satisfying as a renewed conception of the importance of the House of God, and the taking of more time to tarry and dwell therein. Babson said, "To close churches now would be like closing hospitals in the time of an epidemic."

Among the early admonitions in Leviticus is the emphatic command: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." To the Old Testament Jew this was an inviolable mandate. Significant beyond computation in the development of civilization, and the building of an orderly system among mankind, is the contribution which comes from the custom throughout the centuries of going to the Sanctuary to wait, worship, wonder, and even to weep when the soul of man is crushed with sorrow. Away from the rattle and rumble of trolleys and vehicular traffic, the machine burr of factory and foundry, and the distracting humdrum of other street noises in the hush of the Sanctuary, it can become quiet enough to hear the voice of God and to feel the tranquilizing touch of His Spirit. In these hallowed places fading hope is revived and spiritual energies renewed, making the bewildered wayfarer gloriously conscious of an upward pressure in his soul. Steadied and strengthened, he can then venture out again into the noises of the world with confidence and courage. Bishop Berry used to tell us of some religious enthusiasts of former days who would gleefully sing:

"I'm what they call a Methodist,
One of the noisy crew.
I shout when I get happy,
And that I love to do.
I know the reason why.
But if they felt the glory,
They'd shout as loud as I."

In our day there is no need of admonishing restraint in giving expression to the joy of the Lord and rapture of the soul. Exultation and praise in religious life have become quite obsolete, and "Amens" are so scarce that only the preacher uses them at the close of prayers, and even he now delegates them to be sung by the choir. In reflecting on the past and making comparison with the present in reference to spiritual animation, it would seem that we have a large amount of frozen assets; however, at all times—and especially in our day of disquieting transitions in the social and economic orders—we need to emphasize the value of our church edifices as sheltering places where the bewildered souls of men, in soothing quietness and inspired meditation, can be reconditioned and repoised. This service possibly makes it all the more desirable that the churches in the city keep open house seven days in the week.

Expectancy

In still another sense our church edifices serve as citadels of civilization, particularly in an age of such tormenting uncertainty and disorder as ours, in that *they inspire confidence in, and incite expectancy of, new discoveries in the everlasting realities of life.*

In many communities, predominantly in the old countries, the cathedral, or the stately old church, has its central place, and with its imposing spire proclaims each hour of the day and night that there are some things which abide forever. Churches have been built as memorials to loved ones. The Department of Church Extension of the Board of Home Missions and Church Extension has facilitated the erection of over 1500 chapels in loving remembrance of a daughter, son or parent, with modest gifts from relatives. The smallest church in the country is a tiny building at Bayou Goula, Louisiana, of which tradition says that it was built years ago by an Indian in gratitude for the recovery of his squaw from an illness. In Philadelphia we have Methodism's Old Cathedral, St. George's Church, where Asbury preached his first sermon after landing in the new world. Here is also the famous conference room where the first American Methodist Conference was held in July, 1773, with seven ministers in attendance. Mention must also be made of Old John Street Church in New York City, the first Methodist Church in America, which Philip Embury dedicated October 30, 1768, and the second Methodist Church in America, erected at Ashgrove in northern New York State in 1788. This church building was dismantled in 1832 and taken to Sandgate, Vermont, where it now stands, and is known as the Philip Embury Church. These and other churches and chapels of special historical significance, bear unmistakable testimony to new realities of God and life. In these sacred "abodes" the

vision splendid of fresh discoveries in the spiritual meaning in everyday happenings enthralled the soul. Here new trends of life have had their beginning and repeatedly received determining impetus for their continued effectiveness. Buildings and locations, where such experiences come to us, take on special value and significance. On the U. G. I. Building at the corner of Broad and Arch Streets, Philadelphia, there is a memorial plate with the following inscription:

"He leadeth me, O blessed thought,
O words with Heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

" 'He leadeth me,' sung throughout the world, was written by Rev. Dr. Joseph H. Gilmore, the son of a governor of New Hampshire, in the home of Deacon Watson, immediately after preaching in the First Baptist Church, on the northwest corner of Broad and Arch Streets, on the 26th day of March, 1862. The Church and Deacon Watson's home stood on the ground upon which this building is erected. The United Gas Improvement Company, in recognition of the beauty and fame of the hymn, and in remembrance of its distinguished author, makes this permanent record on the first day of June, 1926."

This memorial plate on such a prominent building in the crowded marts of a metropolitan city testifies eloquently to the place and influence church edifices have, not only in their meaningful structures, but also in the revelations of abiding and enduring life realities that have an upward urge and surge. Often individual worshippers have entered the House of God simply for observation; however, the mysterious impact of its reverent atmosphere and the persuasive power of the hallowed surroundings resolved the mere observation into a real consecration, as they were captured by the divine spirit of which the structure itself was a symbolic representation.

Some Suggestions

Finally, as church edifices serve, in the life of the individual as well as of the nation, to such lofty spiritual purposes, let us record our firm convictions on the following essential considerations:

A. *These citadels of our civilization ought to be located at strategic central places in the community which they are to serve.* If they are to visualize and make concrete God's abiding presence among men, their location should be determined with utmost wisdom both as to the present program and their future productiveness. Two essential factors ought always to be determinative in selecting a church building site—first, the prominence of the location, and second, its accessibility. To our dismay only too often it would appear from the obscure location of and the difficult approach to church buildings, that they were the least important instead of the most necessary structures in the community. If in ancient days it was thought worth the stupendous effort and the mounting cost to build the Temple on Mount Zion as a dwelling place for Jehovah, it would seem surely logical, if not mandatory, in our fast and frivolous day, to look often

to Mount Zion and the Temple for inspiration and ideals in providing the House of God in our communities.

B. *With unceasing efforts it should be our aim to develop architecturally challenging and churchly types of church structures.* Protestantism, especially, can ill afford to fail at this point. Whether the church be in the market-place or among the mansions, it ought conspicuously to reflect the distinctiveness of the House of God. It is reported that when Asbury visited Newport, Rhode Island, and there saw the new Church, he blurted in disgust: "A steeple and a bell—the next thing will be an organ and a choir, and then farewell to Methodism." In his time, church buildings were extremely plain. The walls were whitewashed, the floors uncarpeted and unpolished, and the pulpit, high and undecorated, reached by a narrow winding stair. The clergy of the earlier day were required to conform to certain earmarking details, distinguishing them readily from other regular mortals. A conference in the Central West arraigned a preacher for coming to the annual session wearing a beard. The same conference, by official action, also instructed its pastors to wear straight-breasted coats. While the subject of the pastor's apparel in the sanctuary is not a part of this discussion, we do want to say in passing that sensible attention to his appearance and manners in the pulpit is of imperative importance and necessity. This is all the more urgent when the servant of God ministers in a building whose architectural form, furnishings and facilities not only enhance the spirit of worship, but vividly and vitally lead the worshipper on to a blessed realization of God's presence. With the present expert service-contributions of church bureaus of architecture, making counsel and suggestions for proper plans readily available whether the building is of modest or pretentious size, surely nondescript structures, that represent church edifices only in name, ought to become obsolete.

Provision for religious instruction ought to be made as adequately as the financial means of the church society will permit, together with the desirable expansion of equipment for social and recreative activities as the field in which the church organization is located seems to demand; but we do caution against the venture of so-called income-producing church plants. To coop the sanctuary unseen within apartments, compartments and departments of a commercial building, even though it may reach daringly toward the clouds, should be discouraged. Such an arrangement appears to put hampering weights on the preacher, the pew, and the program. Of the 236 structures in Methodist of this classification—office buildings, dormitories, business blocks, hotels, apartment houses, and even the extra single homes—the percentage of successful operation is so low that our advice must be against such investments. Where church societies have funds which ought to produce an income, it is by far safer and more serviceable to invest them in government securities or with the Board of Home Missions and Church Extension with fair and reliable annual returns and regular remittances for the support of the Kingdom's interests.

C. *We ought also to give more business-like and financially reliable attention to the maintenance of our church units.* Of the 7500

individual churches which carry the $68,000,000 indebtedness on Methodist church property, nearly 7000 find their debt problem not only burdensome but threatening, and yet comparatively few properties have gone under the hammer. While there are some deplorable exhibitions of wildcat church financing, it is nevertheless a most significant and gratifying fact that, in the periodic eras of economic stringency, the churches of America have made a remarkable record in solvency. This was true in the depression of 1893 and holds good as well in the present strain and storm of financial dislocation. According to the new legislation of the recent General Conference, church building enterprises or remodeling projects are not to be undertaken until sixty-five per cent of the total cost has been secured in cash or its equivalent. This safety regulation ought to prevent considerable bad financing in church projects in the future. As these buildings are intended to direct the minds of men from the temporal to the eternal, from the transitory to the transcending, and from the material to the spiritual, and to provide a visual habitation of the Most High where His imperishable message is proclaimed, they should always be kept well-conditioned. Soap, water, and elbowgrease, with paint, plaster and push, will, with little expense, make the house of worship attractive and inviting, and maintain it in its proper dignity in the community. If cobwebs must be given a place, relegate them to the outermost corners of the cellar, but keep them out of the pulpit and the pews.

D. *Admiration and reverence for the House of God ought to be emphasized and cultivated in our churches with greatly increased attention and judiciously applied methods.* In observing the attitude and decorum of congregations in all sections of our country, one is impressed with the gentle but genuine respect for God's House and the grace and beauty of the deportment of its worshippers in some churches, and the very opposite in others. If we are to have the proper spirit of reverence for our Father's House and the right attitude toward worship in the men and women of tomorrow, we will need most imperatively to cultivate these choice gifts and attainments in the children and youth of today; hence, while we emphasize with unrelenting persistency the need of religious education units and befitting equipment for the Bible school and all other parts of a wisely-ordered social and community program of activities, our church edifices must not fail to give pronounced evidence that the practice of worship is pre-eminent. Years ago when Rudyard Kipling was near death's door in a New York hospital the attending nurse bent over and asked if he wanted anything. "Yes," he whispered, "I want my Heavenly Father." What a real soul-hunger that does express! In our onward march in mechanical achievements and intricate inventions men work miracles and dissolve mysteries. They split the atom, "technocrat" energies, (if anyone knows what that means,) remove mountains at one place, and pile up a hundred-story skyscraper at another, but still leave many areas of life's problems not only unsettled but chaotic. Shall we not redouble our efforts in bringing our church edifices, with all that they represent, so effectively into the vistas of today's life that each—young and old—in the beautiful simplicity of child-like faith shall say: "I want my Father's House."

United Effort in City Work

By John Thompson,

Pastor of Chicago Temple, Chicago, Illinois.

WILL the Church meet her Waterloo in the modern city? She is challenged by these modern cities as she never has been since time began. They are full of startling contrasts. They have shocking poverty and flaunting wealth. We have the slums, where the butt ends of humanity breathe out their last, and we have the boulevards, where budding beauty and youth dream of future happiness. We have the great centers of culture in our seminaries and libraries and churches, and then we have the rendezvous of crime. We have the open fissures of iniquity; yet we have the open doors of kindly hospitality in these great dynamic and magnetic, perilous cities.

Spiritual Ideals

Will the Church meet her Waterloo in these modern cities? Yes, if she is not careful. No, if she learns the art of united attack. Jew, Catholic and Protestant—all three will have to unite, if we are going to save the cities and going to save religion. Why not? All share spiritual ideals and faith in God. All are people of prayer. All have the same spiritual interpretation of life. We are apt, we Protestants, to think we are the people, and yet these cities will never be redeemed unless Jew and Catholic and Protestant learn to unite. The Jews are frequently left out of our considerations, yet we owe everything to the Jew, and if we are to save the city we will need their cooperation. There are a million and three hundred thousand Jews in a city like New York, and the Jews attend church in a way that shames us Protestants. We waste a good deal in spending our missionary money on the Jews. Why not leave them alone? We are irritating them. That Jew and Catholic and Protestant have the same spiritual ideals is the vital matter in this materialistic age. Materialism is more of a menace to religion today than atheism or agnosticism or communism, and if we are to save the cities we will have to project into the life of these cities a spiritual interpretation of life, and unitedly Jew and Catholic and Protestant can do that. Why divide our ranks? We will make no great impact on the city until we learn to unite our efforts.

I am glad to see there are signs of that. I have been in more than one city in conferences with Jew, Catholic, and Protestant all together—three meetings a day—and have had conferences in Chicago with all three religious groups united. At the last gathering I attended, a Rabbi sat on one side of me and a Catholic Priest on the other, and we all talked about making Chicago a safer and a cleaner city morally for our student groups. Recently I was privileged to

address a gathering of a thousand Jewish, Catholic and Protestant women. They were united in the work of providing for the thousands of homeless girls,—strangers in the city. Let us unite our forces and make an impact on the materialism and vice of the city. If not, we are going to lose the battle. If the Church is not to meet her Waterloo in the city we must consolidate our forces.

Social Vision

We cherish the same social vision. Take the Bible and begin reading in Genesis and read clear through to Revelation and you have a Jewish book. We get our modern social passion from this Jewish book. Study Exodus and Leviticus and the Prophets and you find the social vision everywhere. Then Jesus had it. He was a social reformer. In the parable of the good Samaritan, we see a Samaritan helping a fallen Jew, thus overriding racial barriers. Then He gave us the parable of the rich man and Lazarus—the rich man living selfishly and indulgently and neglecting Lazarus dying at his gate.

Thus early Christianity was a social as well as a religious movement. So was the Reformation. It had in it the ideal of improving the condition of the peasantry. In our sociological class I can never forget the shock of surprise when the University professor announced that the first lecture of the season would be on *John Wesley, Social Reformer*. Up to that time Wesley had been to most of us only the great leader in a significant religious movement. The announcement was a revelation. But the Wesley Movement was characterized by social vision. We must keep that vision alive and make the golden rule incandescent in modern life and the brotherhood of man a reality if our cities are to be redeemed.

You may have read the recent encyclical of the Pope. He says, "Let the rich be more generous." I accept that. Let the rich be more generous. That is splendid. But then he said, "Let the poor be more patient." I do not agree with that in the least. The poor have been altogether too patient through all the centuries. That is why they have been held down. It reminds me of that great last-century preacher, Charles H. Spurgeon. In the East End of London he was comforting the hundreds of poor that came to his church by telling them of Heaven and that some day they would get white robes and have golden crowns and eat the ambrosial fruit from the tree of life. But a man sitting there one night, poor and hungry and without an overcoat, said he didn't need a white robe, but he needed an overcoat and more food.

Once when giving an address on creating better social conditions, a dear saint said to me, this world is only the vestibule of Heaven, and why bother much about it? My answer was, it may be but the vestibule, but, if I have to live in that vestibule seventy or eighty years, I want to make it weather-proof and as comfortable as possible.

The united Church can create a new social order and establish a new social condition, and if it does not we are headed toward a

revolution in this country. We are living on the lips of a volcano, and unless the united Church can set the golden rule walking round in business and industry and social life; unless a new social order comes to birth soon, we are liable to see a revolution that will turn the world upside down.

Passion for Righteousness

We share the same passion for righteousness. The books of the Prophets are shot through and through with a passion for righteousness, from the first chapter of Isaiah clear through to Malachi. What denunciation of injustice and oppression and political corruption we find in the Book of Amos. No man since the dawn of creation has ever hurled out such thunder bolts against iniquity and injustice and cruelty as Amos did. No man ever used more striking metaphors. He made a vigorous attack upon their courts and upon the political corruption and oppression of his time. Concerning the selfish rich he said, "They will sell the poor man for silver or for a pair of shoes." Nay, more than that. "They pant for the very dust on the head." A poor man was as cheap as the dust on his head in the time of Amos. They trampled him down as the dust. Amos had the passion for righteousness. As Jews and Catholics and Protestants, we share this passion. We kindle our torch at the same altar. And how much we need it.

We have had a revelation of conditions in New York and in all our cities clear to the Western Coast. You will find in every city the same kind of political corruption. We have had it even in Washington. We have been shocked at the revelations of exploitation in business.

The same passion for righteousness that you and I cherish, the noble Jew and noble Catholic cherishes, and every believer in God and reader of this Bible must cherish. It is not enough to care for the robbed and wounded man on our modern Jericho road. We must care for him—but we must also get after the robbers. Thank God, there seems to be an awakening of the public conscience in this matter and an arousing of moral indignation.

Unitedly we can conquer these evils. Unitedly we can save the cities. Unitedly we can make every city a new Jerusalem, a Holy City of God. But we must unite or we cannot do it.

Protestant Unity

In Protestantism in Chicago we have a very fine and beautiful cooperation in the Comity Commission of the Chicago Church Federation. All our denominational rivalry is gone. Our old-time ecclesiastical gladiators have disappeared. We are united and cooperating in our church building activities. In every new section of this city we make a canvass and an assignment of work. In the old days every denomination went into new areas, but now we canvass every new section and the denomination with largest number of people in that section is voted in to build the first church. We do not allow

any other church to go in until this church has come to reasonable strength and self-support.

Then, by cooperation and reciprocity, we minister effectively in the down-town sections. If any one says Protestantism has neglected down-town sections in Chicago, he lacks adequate information. In our work we may have to change the language sometimes and adapt our ministry to the people of a foreign tongue who have moved into a locality as people of English tongue have moved out. But that is not forsaking the territory. We may have to change the color, but we do not forsake the territory. When new nationalities come in we are there doing the work for God and not forsaking any down-town section in the city. In the early days of the city our fathers built large churches. Every denomination was represented. But as conditions changed, business and factories crowded in, and the people moved out, these large churches became a burden. So we practiced reciprocity and left many of these churches. The Methodists yielding in one section, the Presbyterians in another, and so on. But no area has ever been forsaken by Protestantism. Church statesmanship met the situation with courage and kindness. We have a magnificent spirit of cooperation and reciprocity in our Protestant churches. We are united in work among several foreign-language groups. Our united work has saved Protestantism hundreds of thousands of dollars.

The modern church is challenged to redeem the cities of our land. Unitedly we can succeed. This idea of a holy city may be regarded by some as an illusory mirage or a kind of utopia that can never be actualized. I read somewhere recently a very suggestive translation of a phrase in Isaiah 35:7. The original reads: "The parched ground shall become a pool." The translation I read was, "I will make the mirage a lake." Isn't that a striking change. I Think of a traveler out on the desert sands, seeing a mirage in the sky and taking it to be a city in the distance. But in Isaiah God says, "I will make the mirage a lake." He will help us make the holy city a reality. That was the vision of John as recorded in the do not recall whose translation it is. "I will make the mirage a lake." apocalypse. We can build this holy city if we unite.

In one of my first churches we shared the building with the Baptists. They had services on one Sunday and we had the other. What arguments there were on the proper mode of baptism and on infant baptism. But there came a Saturday afternoon when we repaired the roof. The Methodists repaired one side and the Baptists the other. They both worked away and then came up to the rigging. When the repair was completed and roof made weather-proof, Methodists and Baptists sat there on that roof and shook hands. I put my hand in the Baptist preacher's hand and we all sang together, on different sides of the same roof, "Bless Be the Tie That Binds."

That is the ideal for us. Unitedly repairing the breeches and uprooting the evils and building together the cities of God wherein dwelleth righteousness. E. R. Trattner in his book, *As a Jew Sees Jesus,* visions a day when Jew and Christian may have a more intimate fellowship and better understanding of each other's position, and he says, "When that happens men will set new levers to raise the universe." That is my hope and faith for the redemption of our cities—a united effort by all who believe in God and pray for His rule on the earth.

When Protestants Cooperate

By L. C. Wright

Pastor of Epworth Euclid Church, Cleveland, Ohio

THE church is the best institution and the mother of the best institutions of our western civilization. The spiritual forces of Protestant Christianity have been built into the very structure of our life and literature and laws. In days when our whole civilization is shaken the church is succeeding fully as well as the home, state, school, or industrial order. But that is not well enough.

For the church must generate the constructive and transforming forces of human life and society even more than do these other institutions. Both the favorable and the adverse critics of the church recognize this when they call upon it to sustain mankind in crucial periods. The church has claimed enough and actually done enough to warrant the expectation that, at her best, she alone is capable of untangling the desperate situations into which civilization occasionally slumps. That is the need for church leadership at present. For that task the Protestant churches, to say nothing of other religious bodies, need more vitality from God, more loyal backing by all people who know the potential worth of Protestant Christianity, and a far better program under a united leadership.

The Burden of Institutionalism

Right over against the important place of the church in our civilization it has to be said that once again a technical and traditional ecclesiasticism has become in many ways a burden and a hindrance upon the life of religion. Instead of acting as a channel for releasing religious forces into the lives of people many churches have come to absorb vital religion in maintaining their own techniques and institutional programs. Instead of giving life to the community, they too often live off the life of community. The ineffectiveness of much present-day Protestantism in Christianizing city life is becoming another dark chapter in Christian history. Such a burden had organized religion in Israel become when the moral prophets denounced ceremony and sacrifices which coaxed God's favor upon the nation's plans and failed to recognize God's plans of private righteousness and social justice. Such a burden had organized religion become when Jesus pronounced woes upon scribes and pharisees who had substituted easy forms and formulas for religion itself. Their pompous ecclesiasticism—binding heavy burdens upon life and giving a blind leadership—he branded as hypocrisy. Such a burden had organized religion become when the medieval Church regulated men's ceremonial acts and neglected their religious lives; when men were taught to be godly by climb-

ing sacred stairs rather than living by a faith that practiced God's will. And such a burden has ecclesiasticism become again when a divided Church multiplies mechanics and frantically pushes denominational programs while the masses know not the moral dynamic of religion nor the Gospel of God's love. There are so many causes, budgets, organizations, activities in the average Protestant church that preacher and people alike forget that the church is an agent of God's Kingdom and tend to think of it as an end in itself. Religion is used to build the church as an institution of activities rather than using the church institution for building religion. The energies of too many churches are exhausted in running their own wheels, with little production of the more abundant life for men and women and children. Church officials are likely to seek a spiritual pastor to win institutional success for the Church, rather than to lead the Church to its spiritual task in the community. Pressure is brought to turn such days as Christmas and Easter into money-raising days for many causes. Permanent resources of religion, that have been stored in the beliefs and ideals of mankind, are exploited for temporary ecclesiastical success, sometimes by pastors and congregations together. These secondary aims are typical of a devitalized institutionalism living largely as a parasite upon the life of religion. Churches that live to save themselves cannot promote vital Christianity and build God's kingdom.

At the centre of every living church today, as always, there are vitally religious people in whom God's will is dominant over ecclesiastical forms and programs. It was so when Elijah, thinking himself the only one who had not bowed the knee to Baal, learned of a loyal group. It was so when the prophets of Israel toiled alone and yet found sympathizers and worthy successors in their tasks. It was so when Jesus chose companions from those "looking for the consolation of Israel". It was so during the dark period of medieval Catholicism when Godly heretics wasted in prison or wrote dynamic truth. Probably there were never so many vital Christians both in the leadership and the ranks of the Church as there are today, scattered all over the world. They constitute a vast company who are trying to look straight towards God and practice his will in private life and in public duty. There is dynamic enough in the ethical religion at the heart of Protestant Christianity to reshape the whole structure of our world civilization and bring nearer the effective reign of God. But the dynamic is dormant in the masses of Protestant people. They live their religious lives on surface activities rather than at the heart of the Christian program. Protestant Christians are needing great, new objectives of life, purpose, action.

The Lack of Religious Power

The churches, as a whole, are a weak and confused body of mild Christians as they face the task of building a Christian city or a world. So vitally has Protestant Christianity been related to our democratic life and free institutions in the past that, if her

fundamental life weakens, the whole civil structure trembles. Nothing but life has ever been able to organize power as the forces of the Church must now organize Christian forces as an agency of God's righteous will. A new spiritual life simply must permeate the Protestant churches of our cities and their combined activities. Clumsy, worn-out machinery and inefficient programs of denominational boards are exhausting too many energies of our religion upon fruitless efforts. Nowhere is this more in evidence than in the complex life of our great cities. God himself must rebuke us for our failures and futile activities. Christianity has an adequate message for city life, but that message is not being adequately delivered. Christianity has a moral, social and spiritual dynamic for building the life of the city, but that dynamic is not being effectively used in transforming lives. Everywhere the church is being criticized, studied, loaded with responsibility,—and neglected or condemned. Everywhere the question is raised why the church does not do her God-given work better. The ineffectiveness of our ecclesiastical programs is tragic. If anyone has a sure, new program for the church, in country or city, he has not made it known. Past programs are outgrown. The demand is upon us to coordinate and direct the church in building Christian life and Christian society. Protestant Christianity never needed a program of definite, aimed action so much as now. Nothing less than the power of religious life can get the work of the Church done. And this is our chief lack. For that there is no substitute. No Protestant program without the living dynamic of the Christian religion can succeed. But there are ways of releasing and cultivating the life that we do possess and there are ways of killing and starving it. Our task right now, as organized Christians, is to clear the channels, remove the rubbish, open up the floodgates and release the waters of ethical religion for refreshing the church and germinating life across the areas of spiritually barren humanity. We shall have to trust God and the religious needs of mankind to provide the life-giving forces. Ours is to prepare the way. The church can and must carry the currents of religion to mankind. For this we need a revised program of action. Life within and without the church is too much a fruitless desert so far as productive, life-giving religion is concerned.

Various Obstacles

There are baffling perplexities which have to be faced by the Protestant religious forces of our cities. Until those perplexities are met and resolved, the channels of religious life will continue to be choked. What hampering obstacles prevent the church from delivering the Christian message with adequate potency to the city and from guiding the city's life to the living God?

Paganism

Paganism has thwarted the work of the church from the beginning and at periods has practically stifled Christian effort. We have to recognize the terrific opposition to the whole program of

ethical religion which the combined forces of materialism, mammon, naturalism, lust, warfare, and the selfish use of power, produce. There has been a recrudescence of raw paganism in our modern city life. The liberties for which our fathers struggled are used not for disciplined progress but misused for licensed indulgence and decline. The catalogue is familiar—vile literature; movies that educate youth downward; greed that stifles learning, law, and love; libertine living that smothers souls and breaks families; treacheries that make competition deadly; graft that poisons public life into clever thievery; lewd luxury that stings the honest poor into sullen bitterness and rots the moral fibre of the rich—these are types of paganism that lure masses of men to the false gods. Taken as a whole they constitute a dark spiritual hierarchy against which the current Christian forces are not prevailing.

Has the church become less potent than when it conquered the paganism of old Rome? Or, is the paganism of modern cities mightier and more subtle than Rome knew? Probably both are true. But we dare not say and cannot honestly believe that such paganism is stronger and more permanent than are the constructive forces of the Christian religion when it is wisely and boldly released. For periods paganism may prevail. But we have dauntless faith that the forces of ethical religion and their ultimate appeal to city life will steadily defeat the false gods and build humanity into a Kingdom of God. Baffled and perplexed for the immediate present, even as Jesus was in periods of his ministry, the Christian church feels within herself the dynamic of a vital religion which is superior to the forces of paganism. By that faith and that experience we conquer. But a sick, divided Protestantism cannot meet the baffling power of that paganism, even though the superior force of ethical religion is found here and there scattered among her membership. Men of God who are sure of the conquering forces of the Christian religion need to bury petty differences and unite in a Christian program for freeing human life from bondage to pagan tyrannies and false gods.

Difficulty of Delivering the Christian Message

A second baffling problem is to learn how to deliver the vital Christian message to our times. The confused jargon issuing from all too many of our city pulpits and the sentimental chattering in much of our religious education indicates that perplexity. We preachers seem confidently wise about every other subject under heaven except that of vital, ethical religion. We can talk on the circumference of religion, but we are timid in handling the hot spot at the centre. Who knows how to preach the life-giving message of the Christian religion to this age? Confused as to our main purpose and program our message has become babel and at times mere babbling. Grasping at notions which attract and entertain we too often miss the steady, united proclamations from the living God, which convict and transform men.

Shall our own failure to rise above medieval theology, or our slowness in outgrowing tribal and national religious views, or our

ignorance in adapting our religious message to new realms of knowledge, or our sheer laziness in thinking through Christian truth for a twentieth century world, become the grounds for enemies to declare that the Christian religion is outgrown? Shall our confusion breed the deadly doubt that the faith, hope, zeal, love, joy, power, as known to Paul and Christians of other days, are not for our times? God forbid. While every church has its centre of Christian life which continues to produce superior men and women, the vitality of our faith is possible for all. The Christian message still has its hot spot while there are such as Kagawa, Sweitzer, Andrews, Jones and a million more obscure who out-live, out-think, and can out-die the pagan. It is still true, "there is no other name under heaven given among men whereby we must be saved". But everywhere and always substituting easy forms and religious topics for the spiritual forces which have ever made Christianity a creative power in the world leaves life tangled, bitter, poor and hungry of soul and body. If the central message of the Church is only something imposed upon life but not essential to it, then it will pass. But if it answers, and is the only answer, to life's deepest needs, then must human souls flounder till they find and receive that message. If our message is living truth, then will those who hear it *voluntarily* receive it or be driven ultimately to its haven by the lash of necessity. No, our message is rooted in reality and born of God. It answers to human need if we but know and deliver it. Our present world needs that eternal message as does every age. In spite of all the perplexities in learning, proclaiming, receiving it, our task is clear. Not in frantic grasping for some new theory or some new viewpoint, and certainly not in bitter, stubborn clinging to some old viewpoint, but in firm, united proclamation of the essential Christian truths, as a way of life, shall we challenge and hold the attention of the city's throngs, who now indifferently pass our churches.

But we do not solve this perplexity of recovering the vital, dynamic message of Christianity by mere intellectual speculation. The discussing of religious topics; forum methods of dealing with the Christian religion; high-brow analysis of religious problems in abstract thinking or denominational headquarters;—these are diseases of Protestant Christianity that breed sickness like a contagion. We preach a revolutionary religion with little thought of anybody doing anything about it. We make it entertaining, brilliant, pleasing. We theorize about prayer, and pray no better. We argue about faith, and believe no more. Our young people discuss a hundred religious subjects with no thought of changing their ways of life or letting their religious ideas bend conduct. Our message is empty, powerless, speculative, if it lacks authority, conviction, passion, challenge. How shall perplexed, uninteresting, uncertain Protestantism secure a sure, united, life-giving message? The message surely exists and answers to human need. But so long as our pulpits give forth a confusion of opinions about secondary matters, and opposite sides of lifeless dogmas, youth and a godless world will pass by in pursuit of the lesser gods and their false appeal.

Can the messengers of Protestantism think together, pray together, and work together until, in the essentials of the Christian message, they will preach together?

Denominationalism

A third perplexity confronting Protestant Christianity in the cities is, of course, our organized denominational divisions. The attempt to put adequate ethical religion at the foundations of our city life by present denominational programs is nothing less than silly. It is enough either to face the power of paganism as an external obstacle or to meet the internal perplexity of keeping Christian life healthy within our churches. But to add to this the overlapping of programs, the number of little struggling churches, the exhaustion of meeting denominational budgets, and the propaganda that keeps Christian leaders trying to keep denominational institutions afloat, creates a situation in which organized Christianity defeats its own purposes. Single churches may have influence with a limited group of people, and a group of churches may make marked contributions to the city's life. But our divided Protestantism, working independently, is sadly futile in facing the massed problems of a great city. This appears in the total task of religious education for youth, or the character of the schools, or the moral and political forces of the community. We simply do not register in the main currents of city life. As ecclesiastical bodies the main effort is to keep alive. As a continuing stream of religious revival, the stream well-nigh dries up in abstract plans for aimless activities and trotting after group meetings. As a reform movement, large numbers of our members succumb to worldliness. As a world mission, it has become entangled in technique and falling budgets. As an agency of the Kingdom of God it has become largely a self-centered institution. And one cannot but feel that much of this has come from the utter perplexity of trying to carry forward the Christian work in a great city with groups born out of creedal disputes, or national backgrounds, or varied Biblical interpretations, working independently of each other and hampered with traditions of denominational origins. Most of the little churches become a meeting place for people, rather than a meeting place with God. Going to church is regarded a fulfillment of duty rather than equipment for living a dynamic religion. The church schools too often become a romping place rather than a shrine of worship. The large churches become highly respectable institutions with entertaining choirs, popular preachers, people of good social standing and pocketbooks to support denominational enterprises. But all together they become a confusion of religious opinions, programs, and organizations of religion which youth cannot comprehend nor religious leaders lead solidly against the forces of evil, ignorance, and the false gods. Each ecclesiastical system is likely to hold people to the status quo of current customs connected with religion. The organization tends to fixed ways of action, and its product is likely to be respectable churchmen rather than sons of God. Without a big and purposeful program of Christian effort, the customs of the

Church tend to become a deadly routine. Denominational fervor, if it does not die, becomes a poor substitute for the passions of redemptive and creative religion. The prevailing type of current religion in our denominational groups simply is not big enough, real enough, and challenging enough to save a city. And we have no program for today or tomorrow that is big enough. To quote Peabody, (*The Church of the Spirit*, p. 21), "The Church as an institution is confronted with grave difficulties. It may easily be tempted to conceive of religious faith, not as spiritual experience, but as an assent to certain propositions concerning God and man. It may subordinate the imitation of Christ to the adoration of Christ, and require conformity rather than consecration. The soul of the Church may languish while its body still thrives, and the end for which the Church exists may be forgotten in devotion to the means." All this might be true even if denominational bodies lived and worked unitedly. But surely the tendency to settle down into lifeless ecclesiastical institutions is encouraged by maintaining ourselves as denominational groups and keeping up budgets, statistics, programs, and associated institutions, instead of uniting in the common task which everyone knows the whole Christian church should do. Provincial groups of Protestant Christians in every city plan programs under denominational officials largely on the surface of religion, and the results of those programs are little felt in the life of the city at large. One by one, cock-sure denominational schemes have failed till we seem utterly driven to cooperate or perish. And we must unite, not simply to save money or secure respectable congregations, or save our church bodies; but to build God's Kingdom and to bless mankind with the gospel of the good God. Our task is not to preserve churches or denominations even, but to build the will of God into the life of city and to bring the city under the reign of God.

Need For a Central Cause

Once Protestant Christianity had a program for leading men to forsake sin and worship God according to the dictates of their own conscience. That program has been largely abandoned and most of our city churches are "evangelical" rather nominally than really. Once, Protestantism had a program of holy opposition to ecclesiastical tyrannies, empty forms, superstitious magic in religion, and all the pagan elements in Roman Catholicism. Today Protestant bodies are not sure, and her leaders are divided as to whether they will follow a magic-working or a moral God; an apocalyptic or a prophetic religion; whether they will adore Christ and wait for miracles or follow Christ and become miracles. Once Protestantism had a cause for building a Christian Democracy of all mankind. But that thrilling cause is largely lost by the masses of church people in keeping church machinery and secondary programs going. Once Protestantism dreamed of a heavenly home and sought to build individual souls into moral excellence and the everlasting virtues that would make life worth continuing. Now we try to save society by benevolence and amiable social theories, while

the false gods damn youth and families and whole groups of suppressed human beings. Once Protestantism dreamed of "evangelizing the world in this generation". Now she knows not how to evangelize her own children and save her own churches from failure, while her missionary program has become too much a matter of budgets, faded missionary romance, theological debates, and confusion about other religions. Shall our dreams of peace, good-will, industrial democracy, social justice, and race brotherhood fade because we are too divided, indifferent, and un-Christian to bend the world towards God? What is the central cause of Protestant Christianity today? To what shall all churches challenge youth? What does building God's Kingdom and bringing God's reign on earth mean in our cities? A perlexing question indeed. Yet it must be faced. We must have a God's cause. There is a God's cause in every city of the world and elsewhere. But a united Protestantism has not dared to accept it as her own, forget her denominational interests in facing it, daring to give her life to bring life to mankind. Can we, dare we, accept it?

Some valuable approaches to a co-operating Protestantism are being made. It is an encouraging trend. There is a real effort to return to Christian essentials together. But these efforts are tardy and are coming too slowly to meet the situation. They do hold promise. The genuine Christian leaders in all denominations who are working for a better concept of God, for a truer appreciation of man, for the application of Christian forces that bring a better social order, for the redemption and Christian development of the individual; for an adequate religious education of childhood; for better homes, race relationships, good-will, justice, peace; for healthier minds and bodies and morals; for truth and better worship and good government—these workers are bringing denominational religious forces together. They are a voice in Protestantism still protesting against paganism and inhumanity and irreligion and not against trivialities. They are able to say in one language, "I believe in the holy catholic church". But official Protestantism—its ecclesiastical leaders, board secretaries, headquarters' officials, and makers of denominational programs,—are too often out of step with these dynamic leaders of vital religion. Forces operate which tend to make these leaders, for the most part, manipulators of separated systems. When there is a Christianity in which there "cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondsman, freeman; but Christ is all, and in all," there will also be a Christianity where Methodist or Baptist, denominational programs or sectarian propaganda, ecclesiastical fences or ceremonial taboos, are dominated by a growing spirit of Christian brotherhood seeking to bless mankind with the gospel of God and planning a new birth. The many failures of organized religion today and the decline in denominational statistics is not too great a price to pay for learning the great Christian lessons of co-operating Christianity.

The Opportunity of Christianity

Different rituals for approaching God we may have and different types and sizes of churches, but "one body and one spirit,—one Lord, one faith, one baptism, one God and Father of all who is over all, and through all and in all." Not a unity of creeds and opinions but of believing hearts; not a unity of Biblical interpretations but of Biblical experiences; not a unity in external authorities, but the authority of abundant living and a Christian society; not a unity of apostolic succession but of apostolic convictions. Wherever religion has saved and blessed and edified human life in the past there lie the pathways to united living, praying, planning, and working. Human needs remain much the same. Religious forces enter by different channels but drive life in the same general direction. "Life unfolds from within outward," as Goethe saw. Secondary matters divide. One likes to think what a united city Protestantism could produce in the betterment of school conditions, the improvement of newspapers, the standardizing of constructive morals, the removal of vicious influences, the betterment of city governments, and in a hundred other ways to build man and his world into the "Great Society". And this is not an empty dream. It is in the power of Protestant Christianity to lead a weary, worried world, if it seriously accepts its sure united task and removes its hampering obstacles.

Signs of Progress

Cooperating efforts in the cities have been tried out in many minor fields and with some success. Federated churches have led to common tasks and mutual understanding. But city Federations seem only a step in the line of progress rather than a final method of united effort. Union of thought, spirit, religious goals, leadership, is more than federation. The use of common religious education material is sure to bear fruit. But so much of our religious education is sentimental talk about religion rather than training in Christ's way of life. And there is yet no certain program of religious education for Protestant childhood. Interchange of pulpits and union worship for congregations have some values. I have found deeper results in bringing racial congregations together. Jews, Negroes, a Russian orthodox church, an Italian pastor, a Hungarian congregation have held services in my own church, and we have gone to them with pastor and choir. The realities of religion rather than the oddities of church customs always stand out in such joint meetings. In Cleveland and other cities, the comity committee of the Federated Churches has helped locate new church sites with a minimum of competition and a maximum covering of the field. Union preachers' meetings each month have discussed many public questions and debated many points of united procedure. The union of denominational papers into great Protestant journals is encouraging. United Lenten services must make denominational differences seem trivial, as the cross of a common Christ is raised in the midst. The influences of union in Canada and of

Methodist bodies in England, are favorably received. The passing of preachers from one denomination to another and the freedom in exchanging members marks progress away from rigid denominational separations. The unity of thought in our best theological schools, the growing comradeship of genuine leaders across denominational boundaries, and the deepening dissatisfaction of laymen in backing mere sectarian propaganda, all add momentum to a growing demand for united procedure.

United Programs for Our Cities

Denominational leaders are caught in systems of deadly routine. We are sacrificing too many good men to the mechanics of traditional and separated Protestantism. But the time has arrived when denominational officials in charge of city work should either lead in building a cooperative Protestant program of Christian effort, or get out of the way. If the money, effort, publicity, and man power now being put into separated denominational enterprises could be concentrated for one big, steady coordinated undertaking in promoting the Christian religion in human hearts and human affairs, the interests of God's Kingdom would most certainly be served. The next step in Protestant procedure in our cities is to bring about the building of such a program. If denominational officials can and will guide in bringing vital city pastors and churches together for a survey of religious forces, field opportunities, human needs, and for recovering the vital message, the approach to neglected people, the challenging of human attention, and united prayer for divine guidance, well and good. But, if they cannot or will not promote such a program and continue to use up resources from the consecrated people of our Churches in playing only on the surface of the religious problems of city life, then those who see into the depths of those problems must proceed independently. For there are preachers and laymen enough in every city, who see the will of God handicapped by the present set-up of denominational programs, to build a new program of united effort. Given the money, publicity schemes, detached workers and brains now used up in denominational headquarters, every city could soon rally preachers and laymen from the various bodies to supervise an adequate survey, recast the varied programs into a unity, and begin to build for the Kingdom of God, rather than for denominational goals, in every city of the world. And it would be a program built up out of the field instead of worked out abstractly in some denominational office. Field leaders of vital Christian procedure, rather than ecclesiastic officials, could guide city groups in such a task, and adopt successes in one city to the needs of another. Above all else we must seek a united Christian program to replace our separated programs.

Under existing conditions hundreds of churches in the most needy parts of our cities will be forced to close. If whole areas of our city life are not to be abandoned to irreligion and paganism there is no time, no money, and no leadership to waste in outgrown procedure. The power of the Christian religion is being short-

circuited into the body of a cumbersome machinery that ceases to produce and to progress. The tragedy of many churches trying to save themselves and forgetting their real task is enough to make angels weep. Money from our mission boards poured into them to keep them alive is largely wasted. They simply cannot do God's work for men, women, and children on a denominational basis. The need for rethinking missions abroad is no greater than the need of rethinking mission fields in our cities. Why have centralized boards of home missions in distant cities, rather than a Board of Interdenominational Strategy in every city? Preachers are losing faith in promoting such present programs and laymen are refusing to support them. Denominational programs in our cities are done. The call for a new Kingdom-of-God movement in every city has arrived. We should proceed at once to make real the song, "All one body we".

The Call for Cooperation

For impressing vital religion upon the city's mind and heart we must speak and work together in the name of one God and one faith. For the birth of new spiritual passion and well-planned procedure we require a daring program of cooperation. For winning our children in following one Lord of Life, we must not allow denominational idols to bring confusion. "Fifty-seven varieties" may be all right for a canning factory, but it does not help in religious matters in the realm for boys and girls brought up under the same government, in common schools, eating the same kind of food, breathing the same kind of air, with the same temptations, needs, hopes, outlook on life and ultimately the same kind of deaths. Surely, our reformed religion needs reforming. In its outward, organized expression it has become sadly deformed.

And always must we bear in mind that mere recasting of program is not enough. But programs can organize Christian forces and direct them to needed ends. The Christian forces in Protestantism can be better directed for building God's Kingdom in our city life. Would to God that this Council of Cities of Methodism might fling out the challenge to other religious bodies for genuine, unhampered, progressive cooperation in every city. And if denominational officials refuse to respond, may we have the courage to become leaders in our respective cities for bringing together awakened pastors and churches to meet the religious needs of today and tomorrow. The voice of a united Protestantism in any city, that dares speak for God and not alone for denominational headquarters, will be heard in every other city.

The Church in a Resort City

By R. N. Merrill

Pastor of First Methodist Episcopal Church, Long Beach, California

THE church in a resort city is largely a missionary institution. Its mission, however, is not to the underprivileged classes, to the impoverished, to the uneducated, to the social outcasts; but rather to the men and women who have had the finest opportunities that social position, money, and home advantages could possibly give. Its opportunity is not simply with individuals, but rather with the churches from which the individuals have come, for the group of select leaders who gather in a resort-city church, either in the summer or in the winter, will go back to their home churches with a better idea of what the church stands for and with a keener appreciation of the privileges of Christian work, if the resort church does its best.

Away From Home

It is the easiest thing imaginable for the man away from home to break with his habits which have been well established in a more familiar environment. I have known many a person to spend a happy vacation period in a resort city and go back to his home community with less moral tone and with meaner religious ideals than he had when he set out on the sojourn. One man who had been away from home for some time returned and took his place in the midweek meeting. His pastor in due time asked him to lead in prayer. There was absolute silence. Again, the pastor called his name. Then in a faltering voice the brother said, "Pastor, I can't—I've lost my grip". His vacation had withdrawn him from the church and its influences for a few months until he had forgotten how to pray and had permitted certain things to come into his life that had ruined his spiritual enthusiasm and zest.

On the other hand—there is often a change for the better. An editor of a paper in a manufacturing city in the state of Ohio went to a winter resort and kept away from the church consistently through the larger part of his vacation period. Then a Methodist friend of his who knew that his position as an editor had been against prohibition and the enforcement of our prohibition laws persuaded him to attend the Methodist Church in the community. This was not easy to do, for the man had no time for preachers. He did like music. The resort church had unusually capable musicians. This friend persuaded the editor that he would hear a soprano who would delight his heart, and so the editor took his place one morning in the church service. To make a long story short, he and his wife and daughters became regular attendants. Before the last month of the vacation had closed, a change came in

his life. The first edition of his paper when he returned to his Ohio city stated that, though the editor had not heard a single sermon on the prohibition question during his vacation, he had changed his attitude on this problem entirely, and that because of the finer influences that had touched his life during the period of his sojourn in the resort state, hereafter his paper would be "as positive in its position for the drys and decency as it had been heretofore for the wets and whisky". The resort-town church has an opportunity to help the folks back home.

In the average resort city with which I am familiar, the godless element is doing its best to put on an attractive program of amusements, diversions, and social life, sometimes of a questionable sort, to interest the visitors. A church in a vacation area that does not recognize that it is touching lives not simply for the short period that these people may be in the vicinity is not worthy to endure. If the pastor and officials of the resort-town church will remember that they are sending back ideas to every church represented in their congregation during the vacation period, that can help transform the Christian program in many a section.

Resort Town Problems

Now, I recognize the discouragements to pastor and people in the church where many transients are to be found. In my present pastorate, for instance, with between 190 and 200 funerals every year, six out of seven such services are conducted for people who are in no way connected with the local church. That means that the people who pay the salary of the minister get very little of his time. Three out of four of the sick calls I am called to make are for people entirely outside my permanent constituency. Not only does this take the time and work of a pastor, but the presence of a large number of visitors in a church for a limited period often forces the organized program of the local church entirely out of the tourist season. The reason for this is that the local folks are engaged in the business of catering to visitors and they are extremely busy seven days in the week during the period when a large number of transients are in the city.

In my present pastorate, through a census taken in November and a similar one taken in April, we discovered that 41 per cent of the persons attending our church were not members of the local church. Neither of these months would be in what we would call either the summer or the winter tourist season.

In Miami we found that 63 per cent of the persons attending our services from the first of November to the first of May were non-members of the local church.

The local congregation must maintain a building and staff entirely out of proportion to the membership and financial ability and needs of the local church. The presence of a large number of people in the church services is likely to impress the individual with the fact that the help of everyone is not necessary. The man who is there for but a few Sundays has a feeling that the church

must be a great, strong institution, and that it can get along without that which he is able to do, and should do.

One Audience

A prominent packer of an Indiana city once said to me at the close of a morning service, "Do you know who were in your audience this morning?" Of course I had to admit that my knowledge was but partial as with twenty-two or three hundred people present I could not know all of them as individuals. Then he told me that I had the governors of two states; one United States senator; the head of the largest pickle concern in the United States; the president of a company that packs more pork and beans annually than any other; the pioneer and pre-eminent leader in the root-beer business; the outstanding man in the grape-juice industry; the head of a chain-store concern whose institutions are found from coast to coast; the chief of a string of 118 banks operating largely through the south; eight men who controlled more than $200,000,000 milk output in the great cities of the United States and Canada; five bank presidents; the president of a large university; a church college president; a holiness evangelist and editor; a round half dozen of prominent vacationing ministers; two theological school professors; and even a retired bishop of the Methodist Episcopal Church.

It is easy to understand how a visitor recognizing so many prominent people in a small section of a church might easily excuse himself from lifting his share of the load both as to the work of the church and to its financial responsibilities. After seventeen years of pastoring resort-town churches, I can testify truthfully that most of these folks have adopted the slogan, "Let George do it".

Effect on Local Group

Now, the reaction on the local people is bad, too, for they say, "Why, with men of that sort in the audience certainly we ought not to have to bear as much of the burden financially as we do. With people of their quality we'd be ashamed to take the leadership in various departments of the church as we're not qualified to direct such people's minds and hearts."

So, as I see it, the first responsibility of a pastor of a resort-town church is to cultivate in the minds and hearts of his own people a sense of appreciation of the privilege of ministering to these representatives of various churches throughout the United States—an appreciation of their task that will make them willing to pay the bills to a very large extent and to do the extra work, forced upon them by the large number of people who attend but who will probably never join the local church.

A Seven-Day Program

The next thing that we must do in a resort city is to provide an attractive, worth-while, seven-day-in-the-week program with Sunday worship services of such high order that folks will send the

word back home that here is a church that the visitor cannot afford to miss.

In one resort-town church with which I was familiar, we had approximately eleven hundred people entering the building daily through a six-months period, that being the season in that particular place. There was some attractive activity every day and every night. The official board of the church made various state groups that were thoroughly organized understand that they were privileged to meet in the various church rooms without expense to them; that the building and equipment was theirs while they were in that particular city. True, this was hard on the building and on the local group who had to maintain the equipment, but it surrounded these organizations with safeguards that would not have been theirs if they were meeting in some hotel parlor or in some club room that they could rent for a comparatively low figure. The social life of these groups was on a higher level because of the restraint that was put upon them by the very fact of their meeting in a church so frequently. A minister from afar said to one of the prominent women of that particular church, "I see your walls are badly stained from finger marks and your carpets pretty seriously worn because of the large number of visitors that you have in the building from day to day. I should think that your officials would have to put some restrictions upon the use of the building by these groups." The woman, who had caught the vision of the responsibility and opportunity of the resort-town church, straightened up to her full height and said, "Sir, that's the glory of our church". These various groups held their dinners from time to time in the church building. There was some slight compensation, of course, to the women of the church who often provided the meals. Once during the season, in another church, a great All-States dinner is provided with the representatives of the various groups present—a high-grade program, outstanding speakers, and musicians—so that it is a social event in the town.

Advertising

But even with a fine program, seven days in the week, set up, there are some problems of acquainting the visitor with what is going on. If home church pastors could see that they were doing themselves a good turn by advising the pastor of the tourist church that he would be likely to have certain prominent visitors from his congregation among his people through a winter period or summer's vacation, that would help. Very freqeuntly I have had folks of quality worship with us through three months without knowing who they were or where they were located. They might have been of use to the local church, and the local church might have done something to send them back home with a new enthusiasm if contacts had been established. The average home-town church pastor is afraid that the tourist church will get some money from the visitor and that perhaps that will handicap him in the local church in its benevolent as well as its current expense program.

One church I know had a card of very good quality prepared as though it were a personal invitation to the visitor. The pastor in long-hand wrote his note of welcome to the one who had been announced by the papers as registering at a hotel or an apartment house during the week and the attention of the visitor was called to the church and that if he had no other church affiliations, this pastor and his people would be happy to serve in any way that might be desired during the visitor's presence in the city. If there should be sickness or trouble, the individual should be free to call on the religious workers who would be glad to respond immediately. This note was then transferred to a cut and then to the fine card and each week the pastor and committee got the hotel registrations from the local papers and addressed the cards individually to the tourists. These were then placed in hotel mail-boxes as personal notes and were received in that fashion. Most of the people never guessed that the card had been printed rather than written in long-hand to them as individuals. Folks felt that any church giving them that degree of personal attention must be on the job and that they would therefore like to try worshipping with them at least once.

In another season, a resort-town church prepared a very fine picture post-card of the church. The printing was in sepia. On the address side there was printed in small type a list of the outstanding attractions of the church, figures as to daily attendance, and the few words, "You'll worship in this church. I attended services there last Sunday." These post cards were distributed to Sunday attendants and were also placed in hotel writing rooms. The returns from the investment were wonderfully encouraging.

Many resort churches that I know have a weekly registration of visitors by having the ushers pass cards through the audience quickly on which visitors can give their names, local addresses, and their home-town churches and addresses. Then the church office will send out in the pastor's name, as soon after Sunday as possible, a note welcoming these people to the church and assuring them that our program is built for them.

Of course, usual publicity for any church is valuable in a resort city and perhaps more necessary there than elsewhere.

Making Folk Feel Welcome

Now, after folks have attended, in addition they must be made to feel that they have been welcome, not only by the pastor and the folks putting on the program but by the rank and file of the membership of the church. Occasionally at Sunday services visitors have been asked to raise the hand or to stand. Or, on other occasions, members of the local church have been asked to raise the hand or to stand. This gives the membership a chance to get the visitor spotted and to greet him at the close of the service, to invite him back, and to urge that he avail himself of the privileges of the church.

At the midweek service, in one resort city at least, no meeting is adjourned without insisting that persons present shake hands

with at least five people that they did not know on entering the room. And again in the midweek meeting, the visitors are asked to stand, tell the city and church from which they come, and anything of interest concerning their own church that they believe the people in the resort city might be glad to know. Of course these remarks must be brief. But it makes the visitor feel that really this is his church and it gives the local people a chance to make him feel that indeed it is his church because of the hearty welcome that is given him. Of course the pastor will always shake hands with all the visitors that he can possibly meet.

The wise leaders in a resort church will capitalize on the home-town pride, the home-state pride, the home-church pride of the visitors. Visiting musicians and other capable leaders can be featured and perhaps a social period following the midweek service, or even a Sunday night church service in which the people from one state will act as the hosts or hostesses, would do well. If this is followed through a period of weeks with various groups in charge, there can be considerable competition aroused between these people as to the quality of the program, the number in attendance, and the fine spirit developed.

Outstanding Speakers

The average tourist church attracts a great many people from smaller churches throughout the country. In these weaker churches it is impossible for the people to have an opportunity to hear the great religious leaders of the world. The resort church can do well to have as occasional Sunday or midweek speakers the great outstanding leaders, not only of the denomination but of the religious world. Missionary training schools, church-training nights, church-school seminars and training schools can be set up. Board secretaries, outstanding missionaries, leaders in the field of temperance and reform, great authors can be invited to occupy the pulpit from time to time; and usually these will be happy to do it without any expense to the local church whatsoever. It gives them contacts that they couldn't make otherwise. The people who hear these leaders in the vacation church go home with an enthusiasm and a zeal that they wouldn't have had except for the privilege that they have enjoyed while visiting.

The resort-town church is usually the gainer by co-operating with the representatives of the great foundations and boards who may be eager to catch big givers who are sojourning in a resort for a few weeks or months. My first reaction to the money grubbers was decidedly antagonistic. I came to see after a little while that it was my duty and my privilege to help these representatives of our great church-wide work to reach the largest possible number of wealthy men in a short time and that if we could help them to get large sums for a hospital somewhere or for a mission project that we were extending the influence of the local church. While we never went out of our way to let folks know that we were a party to this kind of thing, we did not hesitate to give a

part in the service to any such visitor who might be there, so that folks would know him and come to understand that we had confidence in him. Of course this requires the missionary motive, but no man, as I have said before, has any business to be in a resort-town church who does not look at his work from a missionary standpoint.

A Real Field for Service

On the other hand, the broad-gauge policy of doing everything possible for as many people as possible and for as many causes as possible brings reciprocity. Institutions thus helped will keep the pastor posted as to visiting talent which might be used to advantage also. It is discovered that the people who were cultivated on that basis will usually cooperate to the fullest possible extent with the church that shows such spirit, and the resort church, instead of losing, will in the long run make friends who will sing its praises far and wide and who will help to fill its pews, and add a few pennies perhaps to its income and ultimately some members to its roll.

Let's remember this, that the resort-town church, despite its discouragements, has an opportunity that the stable, settled church, whether it be in a small town or in a city, in ordinary conditions, lacks absolutely.

Capturing Old Communities

By John S. German

Pastor of Broadway Church, Baltimore, Maryland

LET me confess that I have not captured any old community, nor have I yet found any old community that has been captured. It is my fortune to be the pastor of an old down-town church where many of the able men of the Baltimore Conference have ministered and where Baltimore Methodism was considered to be at its best in point of service. But, as I study the records of this old church, it appears that at no time could it be said that the community was so taken hold upon by the gospel that it was captured.

However, many programs are proved to be most effective in capturing a congregation but most ineffective in capturing communities. It is not a difficult task to find an old down-town church crowded to suffocation morning and evening with those who pass a half dozen other churches of their denomination on the way to worship, but failing utterly to minister to its immediate neighborhood; indeed, making no effort to do so. We still have with us the old down-town church with the up-town program.

Maybe I should more specifically identify the church and the community about which the creator of the program was thinking when he said, "Capturing Old Communities."

He wanted me to bring for your consideration that old church located in what is known as "Old Town." This church is confronted with conditions never known to church leaders of any other day. Changes have taken place over which the church has had no control whatever; changes which have threatened the very life of the organization. Here is what has happened, and in reciting them I feel I am merely "Carrying coals to New Castle."

1. In the Community
   a. The retreat of "nice people."
   b. Large houses become tenements.
   c. Entrance of those demanding cheaper rents.
   d. Lack of responsibility and unifying force.
2. In the Church
   a. Passing of leadership.
   b. Weaker official boards.
   c. Smaller income and budget.
   d. Cheaper pastor.

It is certainly a truism in a group like this to say that many of these old communities in our large cities have not only been lost to Methodism but to Protestantism as well. The answer to this query as to why this is so remains, as ever, an individual opinion.

While the church, in general assembly, and this Council, in its oft-repeated findings, have lamented the passing of these old down-

town centers, seldom has sufficient interest been aroused to discover the cause of their withdrawal, or to plan their retention.

It has been my privilege to attend most of these Councils and I note throughout the entire series we have been evaluating the down-town field, but I suspect that these findings have had but little influence upon the city societies or the district superintendents who determine the policies of our cities.

(See page No. 157—*The Changing Church in the Changing City.*)

Even though these things have been said, and said after the intelligent assembling of facts, very little enthusiasm has been created for the type of work needed to be done in these communities, ready to be captured. Literally, hundreds of city pastors and city church surveyors have tramped the streets with pad and pencil, searching out the land and have brought their reports, confirming what was already believed. These findings have been duly and carefully filed and, in most cases, readily forgotten. At regular intervals the process has been repeated with the identical results.

Of course, it should be stated that, between the filing of the data and the inauguration of the new survey, a new pastor has been appointed to the field. This periodical call to a new and more promising field, in many cases, might not have been heard had there been any local encouragement.

Up to the present minute, the city task has not been the concern of our city churches. No denomination on earth possesses the spirit of solidarity that characterizes this one, and I am not unmindful of the solid ranks of the Roman church. I feel the Centenary justifies the statement. I am seeking the discovery of a community where sufficient community solidarity exists to keep one church functioning adequately in a down-town field offering all the promise of a harvest.

Lack of Solidarity

Some months ago in our own Baltimore Preachers' Meeting I ventured the statement that we practice a selfish parochialism, and that even our preachers are reluctant to look over the walls of their own local parishes. The statement was challenged, but there was no successful contradiction of facts. Our local denominational consciousness is weak and paltry. While we are not engaged openly in competitive rivalism, yet we have not presented a solid front against the common enemy, nor have we fired those in the front lines with the enthusiasm that comes to those who are conscious of reenforcements. This lack of solidarity is, I believe, the result of the failure in appreciation of values. Note how we have been engrossed in Annual Conference statistics. Consciously or unconsciously, we have put higher values on the enrollment of names in our church register than we have upon equipping the boys and girls with character sufficient to determine their course of action in the day of temptation.

As many as ten years ago a committee of high churchmen visited me for a consultation in the matter of continuing an old down-town church. The story of that church need not be told in an audience

like this. They reported, as I have often heard such committees say, that "the tide was out," which merely meant that the membership was ebbing, and leadership as well. Like most who desire to take the so-called business-like view of things, they failed to take into account that *ANOTHER TIDE WAS IN*. A careful survey revealed that there were three times as many people in the neighborhood as there were in the palmy days of that church.

"But what must we do?" the committee asked. "Would you advise that we put missionary support there?" My answer to this group, as it has been to many since, was: "If you are coming to work in this field with the hope of enlarging the church enrollment, I advise that you do not make the investment. But if you are coming to teach boys and girls the better way of life, and to graduate them from this community for leadership in other centers, I hope you will come." THAT CHURCH WAS CLOSED IN A FORTNIGHT.

In our down-town centers we must labor faithfully with the assurance that "Whatsoever a man soweth, that shall he also reap." In our efforts to capture the Old Community, two antagonistic forces will be encountered. While neither of these forces is militant, they are at the same time potent.

First: Lack of concern on the part of the local official board. This, of course, is to be expected. The leadership of the church has passed on. The surviving trustees have become the custodians of more than they have been accustomed to handle. The budget has dwindled and a cheaper pastor has appeared. There is little reason to believe that the leadership still remaining will sense the need of the community and make adequate preparation to minister to it.

Second: Our local city societies have not yet been able to arouse a real community interest. They have not yet been able to make the city the immediate concern of all our churches. While some interest is displayed in the down-town work, the mission churches, or the churches with missionary outlook or obligations, have not yet become the major concern. I do not know of a harder job than to create a local denominational consciousness and a local responsibility. Have any of you attempted locally to secure designated gifts for a piece of missionary work in your city? Of course you have witnessed the ease with which these designated gifts are gathered for work in far distant fields, and the farther off the better.

In dealing with the lack of interest and concern on the part of the local official board I have but this to offer, and this, of course, must come out of personal experience: Utilize the small nucleus ever present and ever alert to serve to enlist outside leadership.

Three Methods of Support

How to awaken the interest of the city societies and, through them, denominational concern and responsibility, I do not know. My success has not been in that direction. The average city society has been suburban-minded and not city-minded, with the result that the churches have literally run away from the areas of desperate need. The down-town church, if it is to remain and capture its

field, must receive outside help, and the assistance must be both personal and financial. Three methods of support are suggested.

First: For the want of a better name, let us call it the Sympathetic Method. The local church gradually sets up a program for its community, the sheer worth of which enlists the support of a contributing constituency. In this case there is built up a host of friends, willing to pay its bills and shout its praises. There is this danger, however: the program is apt to be built about an individual. Sometimes it is saved to some degree of perpetuity by an enrollment of a large, well-trained, paid and volunteer leadership.

Second: There is what some have called the Missionary Method. In that case the down-town chapel becomes the mission of the wealthy up-town or suburban church. The missionary spirit of this well-to-do congregation overflows to its ward. It would not be a hard task to discover examples of this kind of hook-up in our great Metropolitan areas. Of course leadership belongs up-town and is withdrawn when the burden becomes too great or the interest flags. Furthermore, the chapel group often is pauperized.

Third: The Administrative Method is suggested. In this plan the city society or the missionary board assumes direction and furnishes funds as need develops and program warrants.

Those who work with any degree of success in the down-town field advocate the Administrative in conjunction with the Sympathetic. Never must the Sympathetic Method be used alone.

There is just as much danger of pauperizing a down-town church as there is in pauperizing an individual. That danger is averted only when subsidy is furnished for leadership. Experience has shown that Mission Boards make their best contribution when they guarantee effective leadership. Most of our down-town churches come to grief, not because there is not work to do, but because the leadership is poor. A thousand dollars invested in a trained worker will contribute more for the Kingdom than ten thousand dollars invested in buying and maintaining equipment and tends less to pauperize.

Goodwill Industries' Church and Social Service Program

By Richard E. Scully

Superintendent of Goodwill Industries, Cincinnati, O.

RICHARD NIEHBURH, in his book entitled *The Economic Sources of Denominationalism,* points out the various factors which historically have had their influence upon the church and religion. The rise of Christianity, the split in the early Catholic Church, the rise of different sects and denominations have come about because of theological differences, political forces, ethnic and color differentials, and industrial and economic conditions. He emphasizes these latter conditions, and shows how religious denominations rose out of the attempt to meet the needs of the people whom he calls "the disinherited."

Christianity itself began as a religion of the poor, its founder was poor, and his first disciples were of the peasant class. While a few influential men, like Nicodemus and Joseph of Arimathea, were influenced by Jesus, yet, in general, it was not the Sanhedrin or well-to-do Pharisees, but the poor who heard the gospel gladly, and formed the first membership of the early Christian Church.

Then Niehburh points out how, in the succeeding centuries, whenever the church grew rich and powerful, the poor were forgotten; and a new sect or denomination arose to minister to this disinherited class. He gives as illustrations: Anabaptism in Germany, which became a counter movement to the Lutheran Reformation, because the latter stood with the masters against the peasants; Quakerism in England began among the very poor, and is the Anglo-Saxon parallel to Anabaptism in Germany; Methodism or Wesleyanism in England in its beginnings was the religion of the disinherited, and arose in England as an outcast of the established church. John Wesley predicted that Methodism would prosper, which it did, and Methodism became a religion of the middle class, and once again the poor were disinherited. Then it was that General Booth established the Salvation Army, and took up the cause of the poor, in the tenement-house section of London, which the middle-class churches had neglected.

Now again in America we have a somewhat similar circumstance. Well-established churches, because of changing community conditions, have been and are retreating from certain sections of our large cities. In this situation the Goodwill Industries and churches were born.

The Beginning of the Goodwill Movement

A modern prophet of God had a vision of the needs of the great wasted area of the south end of Boston. The immigrant had

moved into the quarters where the well-to-do had moved out. This prophet of whom I speak found twenty-nine nationalities within a stone's throw of an old fashionable Unitarian church that had been abandoned. He took up the work there as a church ministering to the immigrant and to the underprivileged. He buried himself in that desolate field for more than a quarter of a century. But, out of his vision, and consecration to a heroic task, came The Goodwill Industries' movement of America, which was so good that it could not remain in Boston alone, but spread clear across the country from coast to coast. Just as, at times, there has been a great missionary movement for the fields abroad so there arose the missionary spirit and effort for mission fields at home, in this Goodwill movement.

I am noting this fact because the movement began largely through the church with religious activities first, and then spread to social service activities to meet all the needs of the underprivileged peoples.

The men who took up the new home missionary tasks are not cast-offs from the regular ministry, but largely young men finely trained in college and seminary. Some of them are laymen who have been successful in the business world, but have felt the call to social service activities.

We believe these men have entered the city mission field because they felt a call to do the hard and heroic task, following in the footsteps of the Master who stood up in Nazareth in the synagogue in the beginning of his ministry and gave to the world the preamble of his dedication to mankind. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

We are aware that many movements among the poor have been led by ignorant and untrained men. This was not true in the rise of Methodism, which began among the poor of England under the leadership of John Wesley, a scholarly man of Oxford. Likewise, the Goodwill movement is led by men of university training.

Varied Program

The Goodwill Industries are rather conglomerate institutions, usually beginning first as a religious work, and then branching out to maintain and conduct many departments that are strange to the average established church. Some of our forefathers would be horrified at the various activities which have grown up about the Goodwill church. All of the departments have come because of the needs of the community in which the Goodwill churches are located. *Jesus met the needs* of the people of his day, and ministered accordingly, so are we of the Goodwill Movement.

For example, in one city, when a preacher was appointed to a mission church, he found that, while the gospel was most essential to these poor people, yet they were in need of other help of every kind and sort, and so there was added to the ministry of a preaching mis-

sion various types of activities, to give the Goodwill Church a seven-day-a-week program of religion and social service.

A Goodwill farm is the next item on the program. It is purposed to put men to work in the country just as they are put to work in the city Goodwill plant, to raise some of the food necessary for the city plant with its dining halls to feed its day-nursery children and the employees of the Industries. The surplus food which will be canned will be given out in baskets to needy people who would rather work for their food than receive it from charity. We know of one such institutional farm that raised $19,000 worth of produce, sold it to its own city workers, and used the proceeds to pay wages and maintenance of some 300 men on the farm.

In some cities a mission supplements the work of the Goodwill Church. Other social service activities in the Goodwill program include settlement houses for men, old ladies' homes and fresh-air camps. In all 17,000 children of the poor were ministered to in 1932.

Objectives

The work and program of the Goodwill Industries may be summed in three or four objectives. In the first place there is the saving of waste materials of our American homes. A stupendous amount of materials of every kind and sort are being constantly cast off,—in fact, everything in time tends to become old and must be replaced with the new. What becomes of these cast-off articles of our home? Some of them are resold to second-hand dealers; some are given away to servants and the poor, and much is simply destroyed by being burned up in the furnace or thrown away, to be carried to the city dumps.

The amount of waste from twenty million homes is appalling, especially in the light of the needs of the poor. It has been estimated that 14 per cent of the American Dollar is wasted. President Hoover said that if 1 per cent of the waste of America would be conserved it would take care of all of the poor of the nation. Stuart Chase, in his volume on *Waste* has stirred us with the revelation of our extravagant habits.

The Goodwill Industries of America are endeavoring to save some of this waste, even as Jesus gathered up the fragments. Two million bags of cast-off materials and more than three-quarters of a million pieces of furniture were salvaged by the Goodwill Industries of America last year.

This vast amount of materials gave employment to about 43,698 different persons, most of whom were handicapped in some way. The giving of work is the second objective of our program. Our slogan is "Not charity, but a chance." The old idea of charity by alms giving is fast going into the discard, and the new idea of the prevention of destitution, is coming to the foreground in the various agencies that deal with the problems of poverty.

Too many poor people have been content to remain poor and be supported by generous citizens through the charitable organizations.

The new test, now being applied to those seeking alms, is Biblical: "He that will not work shall not eat."

President Hoover said, "A job for every man is the surest cure for poverty".

This is the Goodwill idea; not idle beggars but employed workers; not doles, but dollars in wages earned; not a coin in the hat of a crippled man, but a tool in his hand; not rummage sales but junk turned into jobs for the handicapped; not a nickel in the box of the aged beggar, but a needle in her hand; not profit, but service; not charity, but a chance; not salvation for the next world only, but the full abundant life for this world too.

Some social workers hold that the receiving of something is not what pauperizes but the experience that the unfortunate man goes through that makes him a recipient of charity. We believe this is true of well-meaning persons who are seeking employment and want not charity but a chance. But, on the other hand, there are far too many who have lower ideals, and the ease with which they can get food and clothing makes them paupers. So in the Goodwill plan we put everybody to work if they are able to at all. We find jobs for the handicapped that regular industry will not use. We believe in work as a good discipline for those who would escape such physical exercise; and, for those who despise charity, as an opportunity to save their self-respect and morale.

The Goodwill plan is to apply a work test to each applicant of charity. If one will work, we will endeavor to give him a job. But how can we give jobs to ten thousand people? By these millions of articles of every kind and sort that come in the Goodwill bag. In all Goodwill plants will be found various jobs, such as clothing repair, millinery, laundry, paper salvage, cleaning and pressing, sorting, furniture repair, tinkering, shoe repair, stove repair, bed repair, antique finishing, etc., etc. One can see how this vast amount of material placed in these repair shops offers a large amount of employment.

The beauty of the Goodwill plan concerning employment is that most of the jobs go to the aged, the crippled, the widow, the destitute, in fact, to the neediest of the needy who are able to work at all.

In the Cincinnati Goodwill Industries a summary was made of some of the people who have been employed. Among these were the following types: A man with diabetes who could work only four hours a day; an old man nearly blind; a cabinetmaker seventy-six years of age; a cripple, whose arm was paralyzed; a man seventy years old with cancer in his face; an old man who suffered two strokes of paralysis; a deaf and dumb man; a man with a wooden leg; a cripple without use of his lower limbs; an old man sent from the handicapped department; a deaf lady sixty-nine years old; three widows; a paroled prisoner from the Federal Penitentiary; a mother with aged husband, crippled son and afflicted daughter; a college graduate, formerly an expert accountant; a sickly old man; a young lady from a rescue home; a prisoner's wife; a mother with tubercular husband and three little children; a tubercular young married man, with children; a homeless old man; a little bent woman over

seventy-six years of age; a former librarian of the University of Cincinnati who is afflicted with locomotor ataxia; a young man with a paralyzed right arm who spent all of his childhood in the school for crippled children; and a white-haired old gentleman cast off by his former employer because he was too slow.

The third objective is seen in another slogan, "Not for profit, but for service." It is a mistaken notion that the Goodwill Industries are simply a huge rummage sale helping to make money to pay various church debts and obligations or to carry on some kind of religious work. In fact, our plan is the opposite of the rummage sale, for all the materials that go into the Goodwill Industries' stores are reclaimed materials that have been reconditioned, renovated and repossessed. If the Goodwill Industries were a rummage sale, only one quarter of the number of employed would be necessary. Thus the vast number of handicapped people would be turned away. Goodwill takes pride in the fact that all of its materials, except those beyond repair, are put in first-class condition to help rehabilitate thousands of poor homes with much needed furniture and household articles of every description. Millions of poor people are supplied with necessary clothing, shoes, and other wearing apparel at cost.

Out of the sales of the forty Goodwill plants in America, amounting to one and a half million dollars, nearly one million dollars was put in opportunity wages. What business pays two-thirds of its income into wages? Thus you see how the Goodwill idea works concerning profits. In fact, there are no profits in the usual business sense. Most of the Goodwill plants are not self-supporting and must be subsidized by community chests, mission boards, and individual contributions. In Cincinnati the Community Chest subsidizes the Goodwill Industries to the amount of one-sixth of its total budget. Because our great object is to serve the handicapped to the largest degree we are not endeavoring to become self-supporting but are turning every possible cent of earnings into wages.

The remarkable thing about the Goodwill plan is that it is so largely self-supporting. We believe there is merit in many types of self-help that are now being experimented with, such as the Trade and Barter plan, the use of scrip and stamps as mediums of exchange, made work and other plans of self-help. We believe they are better than outright direct relief because they call for industry and self-help on the part of the unemployed.

We still believe that the Goodwill plan is as good, if not superior, to these methods of relief. It is certainly superior to direct relief which is tending to make a great army of paupers. One of the greatest merits in the Goodwill plan is that for every dollar of subsidy given it will double, treble, and in some cases more than quadruple that dollar. As in the parable of the talents, we turn back to our beneficiaries not only the original one to five talents given us but two to ten other talents in addition.

For example, in some Goodwill plants actual statistics show these results:

Received in subsidy $8,000 Paid out in wages to beneficiary $16,000

Received in subsidy $6,000 Paid out in wages to beneficiary $18,000
Received in subsidy $14,000 Paid out in wages to beneficiary $70,000

What social agencies can pay in direct aid to its clients 200, 300, to 500 per cent of its subsidy from Community Chests or gifts. Usually if an agency pays 80 to 90 per cent of its gifts to its beneficiaries it is doing well. The Goodwill Industries not only pays all overhead but in addition gives from 100 to 500 per cent of its gifts direct to its beneficiaries.

A fourth objective of the Goodwill idea is, not merely to save the waste but to save man. Back of every other objective is this supreme purpose. Our method of approach is first to the physical but always finally to the spiritual. We are endeavoring to answer St. James who says, "What doth it profit if a brother or sister be naked and in want of daily bread and you say, 'depart, be ye warmed and filled,' but do not give them what is needful for the body? What doth it profit?"

By giving opportunities to inculcate thrift, self-respect, honesty, and good character in general, we aid the individual to help solve his own problems. We do give men, through work, what is needful for the body. But we go a step farther than the average social service agency. "Man cannot live by bread alone but by every word that proceedeth out of the mouth of God." We believe that religion must play a most important part in the rehabilitation of the charity case. And so we are endeavoring to follow Jesus who often first ministered to the body and then to the soul. Every Goodwill plant holds regularly every morning a religious service and many of them have churches in connection with the work.

The Church as the Center of the Goodwill Program

The Goodwill program is most varied in its activities but at the heart of it all stands the church and religion as the motivating power and the goal of the whole enterprise. In the midst of the various Goodwill buildings stands the little Gothic chapel, of the Church of Goodwill, with all lines converging toward it on Sunday, with the express desire of bringing all these various peoples with whom we deal into contact with their Lord and Saviour, Jesus Christ.

We want to point out that, in the multiplicity of social service activities, evangelism is not forgotten. In Boston, the Morgan Memorial Church is the most beautiful Methodist church in the city proper, and has the largest membership. There is also carried on a mission for men. We believe in this principle of a mission for men but whether a mission type of work, or a church type of work should be carried on among the poor, we believe that the church type of work is more enduring.

In Cincinnati, where we do not maintain mission services, we do make an evangelistic effort. Our evangelism is carried on in a very sane and orderly fashion, and we believe it has better and more permanent results than that of the average city mission type of work.

To show you that the Church of Goodwill has not failed altogether in its evangelistic duties, we quote these following figures.

1. In 1931, in one district no church baptized more children than the Church of Goodwill.
2. In 1931, in that same district, only two churches baptized more adults than the Church of Goodwill.
3. In 1931, in that same district, only one church received more members on profession of faith than the Church of Goodwill.
4. In 1931, only fourteen churches in the whole conference received more full members by profession of faith than the Church of Goodwill.
5. In 1931, of the net increase of full members in that district (143 members) the Goodwill Church accounted for 18 per cent of this net increase. While only one church in the district received more members by profession of faith than the Church of Goodwill, yet twenty-four churches in the district received more members by transfer of letters, demonstrating that the Church of Goodwill cannot gain in church membership by transfer of letters, but must recruit by profession of faith. People with church letters do not move into our community. We must do the first work of evangelization and win our members by confession of faith.

Goodwill Industries' Part in the City

By this ministry, the Goodwill Industries is playing its part in trying to save the city to God. And as it deals with the masses of the people, rather than with the middle-class or well-to-do, one may see how important is this ministry to the poor.

In addition to our ideals and practice of ministering to the poor we hold the higher ideal of a Christian social order in which poverty shall be abolished and economic justice shall reign; a society in which there shall not be a high degree of economic security for a few, a lesser degree of security for a minority, and insecurity for the masses,—but a society in which there shall be economic security for all along with the spiritual values of a Christian state.

Even if this accomplishment means the closing down of the Goodwill Industries because the poor are no longer with us, we shall be happy.

We shall continue to work in God's vineyards among the underprivileged with a hope and a prayer that some day the disinherited shall inherit the earth and we shall have neither the rich nor the poor but all shall be brothers in the Christian Commonwealth.

Financing a City Society

By SANFORD W. CORCORAN

Superintendent of Pittsburgh Church Union

THE Pittsburgh City Society, this year as in others, has carried on, by means of its facilities, a varied and extensive program. Our expenditures, over $240,000 for 1932, are larger than in most cities of similar size, and our benevolent, philanthropic, and missionary interests are more highly integrated than in most cities. Our Society owns and operates missions, a summer camp, a children's home, a Goodwill Industries, and neighborhood houses. We hold the titles to a number of churches in both the Pittsburgh and the Washington conferences that are unable to work out their own financial problems. We represent Methodism in the Pittsburgh Council of Churches and also in other interdenominational and social organizations, and whatever Methodism contributes to these organizations we raise.

The Program Goes On

During the depression, we have not curtailed our benevolent, philanthropic, or missionary work. At some points we have added to our equipment, enlarged our program, raised our standards. In 1932, we completed two major building projects which have been paid for. At the Goodwill, at a cost of $77,000, we built an addition which more than doubled the capacity of our factory. We also dismantled the store and three old slum houses in which we had carried on part of our Goodwill social program, and instead of these buildings, we erected a two-story building adjoining the factory: the first floor contains our main store and also a baby health clinic; on the second floor, we have a chapel, a kitchenette, and rooms for community activities. The second major development was our camp for underprivileged children. For years we had a farm to which we took hundreds of children every summer, housing the children in old remodeled farm buildings. More than a year ago, we sold this farm for $455 an acre and bought another farm at $80 an acre, which, consisting of 375 acres of land, with large timber areas, gently sloping valleys, meandering streams, and charming views, is a much better camp site than the old farm was. In planning our new camp, we have consulted a number of persons prominent in camp activities. Camp programs have undergone radical changes in the past few years. Some universities now offer courses for camp directors in the management and in the construction of summer camps. The building and the directing of camps are becoming professions entered by highly trained young people. We retained as a consultant a member of the faculty of New York State College of Forestry, at Syracuse, New York, who is one of the leading camp planners of this

country. We had, as well, the services of an architect and of an engineering firm. The result is that we now have one of the best planned camps in our section of Pennsylvania, at a cost, so far, of $70,000. We have also raised the standards for our summer program at the camp. Instead of an amateur camp director, we now employ one who has had training and experience in directing high-grade camps. Her camp staff is composed of graduates or undergraduates of educational institutions who are preparing to work among children; even those who do the most menial tasks about the camp are interested in its program. No other camp in our part of the country has higher standards than those that now prevail at Epworth Woods. We take only the poorest children, children who cannot afford to pay, and who cannot otherwise have an outing in the country.

Helping Children

Our program among underprivileged children has been enlarged and improved; thousands of these children are enrolled in our centers. A number of fine, wholesome, consecrated young men and young women give all their time to directing our children's work. Several of them have taken postgraduate courses in well-known universities, studying the best methods of helping the underprivileged. Nothing is more important than such a ministry. Unless our cities are saved, our civilization is wrecked. As our cities go, the country will ultimately go. What greater service can we render than to save the underprivileged children of the city? We are trying to help them to be better men and women, better citizens, better Christians than their fathers and mothers have been.

Organization

Three factors are responsible for any success that we may have achieved; organization, leadership, publicity. Let us look for a moment at our organization. Our corporation consists of the pastors and two lay representatives elected by each Methodist Episcopal church of Allegheny county. This body, consisting of more than three hundred members, elects the seventeen lay members of our Board of Directors. The resident bishop and the district superintendents of the Conference are *ex officio* members of our board, which has oversight of all property interests and general direction of affairs. Our board has a custom that may seem insignificant to many, but which I think has greatly increased its efficiency: its regular meetings are held around the supper table on a certain night of each month. The directors, who come from their offices to supper, look forward to this social hour, and the business is so aranged that the meetings usually adjourn in time for evening engagements. Our larger institutions, such as the Ward Home for Children, the Goodwill Industries, Munhall Neighborhood House, and Epworth Woods, have boards of managers which direct their programs. These boards of managers refer such matters as the incurring of debts, the improvement of property, and other major questions to the Board of Directors. The

chairmen of these boards of managers and several of their members are members, too, of our Board of Directors. This consolidation of interests eliminates unhealthy rivalry and multiplied appeals, enables us to pool our resources, and unifies the program.

Leadership

Let us now look at our leadership. It is unfortunate for a City Society to have an executive who is too versatile. Such a man wants to do all the work. A good executive does very little. Our City Society is fortunate in having a board made up of some of the outstanding laymen of Pittsburgh Methodism who willingly give their best thought to our problems. Remembering that these directors are busy men, we try to save them, as far as possible, from the drudgery of details and to conserve their time. Our president is a cultured, gracious, Christian gentleman who has been identified with almost every worth-while denominational, interdenominational, and civic movement that has for its purpose the betterment of our city. No other Methodist layman in our city is better known or more highly respected than he. It means much to have him preside at our public affairs. Our treasurer is a man of unimpeachable integrity, widely known, and connected with one of the large banking institutions of our city, and in his name we carry on our financial affairs. The chief engineer of the City Planning Commission has been a member of our board and has given us invaluable advice regarding city trends and many other problems requiring technical knowledge. When we had a campaign for a capital fund of $300,000, the chairman was a multimillionaire who knew the leading business men of the city well enough to call them by their first names. He had given to their causes, and he saw that they gave to ours. The district superintendents of the Conference and the resident bishop, when he is a man like Bishop Leonard, strengthen our board. Our machinery is so geared that there is the finest cooperation between the administrative officers of the Conference and the City Society. There are other directors whose names and influences carry weight. Such leadership saves us from serious mistakes, enables us to formulate far-reaching programs, and gives the Society prestige in the community.

Publicity

Let us now turn to publicity. Publicity is a profession that requires training and genius. One of our directors has been one of the leading publicity men of the United States; for years he was the general manager of publicity for one of the great industries of this country. Under his direction, at practically no expense, we have called the attention of the city to our work.

Publicity usually gathers around some attractive personality or around the program. In Pittsburgh we emphasize the program. Let me illustrate by describing a meeting recently held in Smithfield Street Church. Bishop Leonard asked me to plan a meeting for the City Society at the close of a series of district meetings that he held throughout the Area. I told our workers that I wanted them to tell

the story of their work. I gave only one instruction—the story must be brief. The meeting began in the forenoon; the Bishop presided and introduced the speakers. First he called on John Ward, a member of our Conference serving a mission located in what has been one of the notorious red-light districts of our city. He briefly told his story and then introduced some of his converts. He asked a woman, who in years gone by had been a habitual drunkard, to give her testimony. She told of coming one night to the mission under the influence of liquor and with two bottles of whiskey in her pockets. That night she came to the altar and was gloriously and marvelously transformed. Her testimony ran on and on. A person sitting near her, who realized that she was taking too much time, gently pulled her skirt. In a voice that could be heard throughout the auditorium she told him to mind his own business—she was testifying for her Lord. Then the Bishop called on Michelangelo Casanova, our Italian missionary, more widely known among the Italians of our city than perhaps any other Protestant. He spoke briefly of the characteristics of his people, such as their love for sunshine and "moonshine" and then introduced a few of his converts. One was a woman in whose family there are five priests. He told of another woman in his congregation who had lost faith in the church of her fathers and finally united with our mission. Her friends criticized, ostracized, and persecuted her, but she remained steadfast. Finally, they told her that if she stayed with the Methodists she would go to hell. The poor woman, hardly realizing what she was saying, but sure that she was right, told them that she did not care where she went so long as she was with the Methodists. All day long our workers briefly told their stories. Converts from our bilingual missions furnished music. In the social rooms of the church, we had photographs, inexpensively but artistically mounted, moving pictures of our activities, and exhibits from the Goodwill and other centers. In the evening, Bishop Leonard gave a masterly, heart-searching home missionary address. Some of the largest suburban churches have invited us to give similar programs in their Sunday evening services. In many other ways we keep our program before the public. I have preached in every charge of our Conference and in some of them many times. The radio, bill-boards, leaflets, and the newspapers have carried the story of our work. We have a list of all newspapers, weekly and daily, published within the bounds of our Conference. People will not give to a cause unless they know about it. They do not know until they are informed, and it is our job to inform them.

The Heart of the Church Is Right

The heart of the Church is still right. The Church still believes that the spirit of the Lord rested upon Jesus when He said, "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The Church still believes that it is Christlike to take orphan children

from a bad environment and to place them in a good home under the loving care and guidance of Christian women; to take boys and girls, growing wild in the midst of dirt, filth, and vice, and to teach them to keep their minds, bodies, and hearts clean and pure; to help foreigners to find their bearings amidst the strange ways of a new world and to surround them with the influences of the Christian Church; to take men and women, worn and broken by the battle of life, in sickness and trouble, and to give them a chance to live down their failure and become good dependable citizens. When such a program is wisely directed and intelligently presented, people will give their money. Money is only a by-product. The program is of prime importance.

A Matter of Money

It is necessary to give some attention to raising money. Our income is from several sources. We have some endowment. The Pittsburgh Conference permits the City Society to levy an apportionment upon all the charges of the Conference. Like other Societies, we receive some money from the Board of Home Missions and Church Extension. We appeal to people by letter at special seasons of the year. At Christmas time, we ask people to contribute to our *Children's Christmas Fund*. In the early summer we send out thousands of letters telling the people about our summer program, especially about our camp. We receive money from the community chest. We are proud that we have the confidence of people of various religious faiths. A little more than a year ago, when we asked the community chest to include the budget of Epworth Woods in its askings, the executive secretary, who is a Methodist layman, told me that in this economic depression the chest should not assume any more financial obligations. He thought, however, it was wise to make the request so that later we would be on the preferred list. I was present when our request was presented to the community chest. A leading Catholic layman moved that our budget be included in its askings. The motion was seconded by an outstanding Jewish social leader. When the Jews, the Catholics, and the Methodists join hands in Pittsburgh, the motion prevails. Nearly three years ago we had a Conference-wide campaign for $300,000. The campaign was well organized, had excellent publicity, and wise, influential leadership. Many of the leading Methodist business men of our Conference, the pastors of the leading churches, and also ministers and laymen in small communities far remote from the city, whose churches were operating under serious financial and industrial handicaps, gave us their united support. It was the most successful financial campaign that our Conference has ever known. The Church still believes in missions and will give generously to a missionary program when the needs are made clear.

In conclusion, let me repeat that a Society that is well organized, is under wise leadership, and serves the underprivileged in the spirit of Christ, will find money to finance its program.

The Unemployed Incorporated

Editor's Note: The Rev. George Mecklenburg, Pastor of Wesley Church, Minneapolis, addressed the Council of Cities, but his address was not put into manuscript form. The following article, appearing in the "Minneapolis Tribune" under the name of Thomas C. Buxton, gives the substance of Dr. Mecklenburg's message.

DAYLIGHT would not come for an hour but Grant Street was crowded for a block with men. They stamped their feet and swung their arms as they sought to keep warm in the winter cold. The noise of their feet, arms and desultory conversation nearly drowned the hum of idling motors in two score automobiles and trucks strung out along the curb. Behind the trucks was the fifty-year old building which once was Central High school and later, Girls' Vocational High. Across the street, Central Lutheran Church bulked against the southern stars.

Beams from a corner street light showed men of all ages in the group of nearly 400. There were mere youths and men bent with advancing years. Mostly they were in rough working clothes, but rays of light flashed upon many white collars.

From out of the darkness near the leading truck came a loud resonant voice, carrying above the noise of men and motors. "All right! men. Get aboard! We're moving out."

Men scrambled over tail-boards and wheels, motors raced and the first truck moved toward Nicollet Avenue. The other trucks and autos followed in close order.

It looked like an army on the march and it was.

It was part of the army of the unemployed, part of Minneapolis' own, distinctive "Organized Unemployed." It was the wood-cutting detail, at least a major portion of it, moving out to another day of cutting, sawing and hauling wood on farms where owners wished to have pieces of timber-land cleared.

The remainder of the detail already was "on location," for at three of the 27 wood camps maintained by the Organized Unemployed, the Minnesota National Guard has supplied sleeping, cooking, and mess tents, and men remain in camp for a week or two or three weeks at a time. The men who went out in the morning would return at night to their own homes or to the bachelor's barracks in the headquarters of the Organized Unemployed.

The before-dawn movement of these four hundred men, reminiscent to many of them of movements to the front under cover of darkness during the World War, introduces one of a score of activities carried on by the northwest's most revolutionary movement to combat the want and need of the depression and its attendant unemployment.

Unemployed Instituted Barter and Exchange

The Girls' Vocational High building is the headquarters of the Organized Unemployed. Its use was given to them, rent free, by the school board, as well as the use of the old school board warehouse which is utilized for storage purposes.

Paid in scrip, the "woodsmen" will return to the headquarters building to buy food and clothing for themselves and their families, to buy meals in their own restaurant, to buy blankets, stoves, fuel and furniture for their homes.

Inquiries about the Minneapolis Organized Unemployed have come from all over America and foreign lands, and agents of the Rockefeller Foundation and other social research bodies have visited the city to study the movement in detail.

But, in essence, it simply amounts to this:

Thousands of men and women willing and anxious to work could not because employers or purchasers of their products were unable to buy their labor or goods. Yet there was plenty of work to be done and things to be made, and raw materials were available except for the matter of money. So the anxious-to-work unemployed simply banded together for institution of the old system of barter and exchange. Because such a large organization needed some sort of a medium of exchange, scrip was issued and circulated, backed by property of the organization.

The Organized Unemployed has not even a sponsoring committee to lend the power of prominent names and is connected with no charitable or welfare organization. The Organized Unemployed has conducted no drive for funds, received no large gifts of money and no endowments. All its members have asked was a place to work out their own salvation during the emergency created by the depression and the cooperative effort of citizens willing to exchange materials for labor well done.

Practical Examples

With these slender resources, what has been accomplished of a practical nature?

Enough to surprise social economists and welfare leaders from New York City and elsewhere. Enough to provide thousands of men and women with nourishing food, warm clothing, heat, furniture, even homes in houses, apartments, and hotels.

It has meant comparative happiness to thousands of that class of American citizenship which hates charity and economic dependence for itself almost as much as stealing.

A young man, accompanied by a woman of about his own age and an older woman came to the home service department of the Organized Unemployed. In reply to questions, he explained his desperate situation. The young woman was his wife, the older woman, his mother. He was without work. None of the three had eaten that day, had no money and no place to sleep that night. The wife was to become a mother in two months.

He was anxious to work at anything. Since he had previously

worked for six weeks cutting wood on a farm, he was assigned to the wood-cutting crew. An account was entered for him in the scrip bank headquarters, and sufficient scrip issued against his account to provide meals in the restaurant. The family was placed in light housekeeping rooms contracted for by the Organized Unemployed, and the young man was at work the following Monday morning, happy once more in the knowledge his wife and mother were safe and that he was paying their expenses and his own.

A Typical Example

On a Saturday, a man about 25 years old marched into the barter and exchange department. "I have a good cabinet phonograph I would like to sell for scrip," he said. "Will you buy it?" To the discerning man behind the counter, the strained expression, the anxious voice, told their own story. "Yes, I will buy it," he replied. "But the trucks have checked out for the day. Can we pick it up early Monday?"

Pride humbled itself in the slow answer, "Well, it's pretty cold, and I have no overcoat. I thought I could make an exchange today, sell the phonograph and use the scrip to buy a coat in your retail store. The phonograph is a good one."

In five minutes, the young man wore a new, warm overcoat, just completed in the clothing factory in adjoining rooms. In his pocket he had scrip money for nourishing meals over the week-end in the organization restaurant.

He had asked no charity. He received none. He simply sought to maintain himself with self-respect. He was given his chance.

Scope of the Activities

On its system of barter and exchange with scrip as the sole exchange medium the Organized Unemployed operates the barter and exchange department, retail store, shoe repair shop, restaurant, bachelors' barracks, wood-cutting project; buys the entire output of a Minneapolis stove factory; has a clothing factory in its headquarters building and has canned and stored thousands of quarts of fruit and vegetables to feed its members through the winter.

The organization has issued more than $20,000 in scrip money since it started last fall. Printed in denominations of 5, 10 and 50 cents, and $1, $5, and $10, each bill is hand-signed, copyrighted and stamped with the seal of the Incorporated Organized Unemployed. In the organization's own bank, the scrip is handled with the same care as money in regular banks.

Through this big system, 7,000 families have received part-time work, the scrip paid for such work permitting them to carry on without regular jobs or money and with no appeal to charity. Persons receiving direct relief are not invited to join the Organized Unemployed.

The Organized Unemployed is only a few months old, yet so vast have become its activities, and so many people are there partic-

ipating that the business turnover sometimes totals between $5,000 and $6,000 per day.

The question has been raised: "Does not the purchase of materials for scrip in the Organized Unemployed store constitute competition with regular stores in Minneapolis?"

Such is definitely not the case, for the people who have scrip to spend had to be unemployed before they could work for it and thus they had no real money to spend. A comparatively small amount of scrip is paid to stores and wholesale houses for materials and is handed on to employes of these concerns to spend in our store. This is the only means of buying supplies.

Offsetting the small amount of purchases thus made in the store by persons not members of the organization, have been purchases by the Unemployed Incorporated from commercial concerns, purchases of benefit to these concerns but which would not have been made without scrip.

This big organization, operating almost entirely without funds, was not built overnight. No promoter was employed to "put it over."

The project was launched over the radio by Dr. George Mecklenburg, after experience in welfare work in Wesley Church showed what an enormous problem was presented in caring for the city's needy, especially that section composed of skilled workmen and clerical and office people, the group popularly known as the "white-collar" class.

A study was first made of barter and trade activities and the history of the use of scrip back to the eighth century. There were many mistakes and a deal of lost motion. But, when the movement once found itself, it went forward rapidly. Nearly everything seemed finally to adjust itself, except the matter of sufficient raw materials to keep men and women busy. That is still the problem. However, it has been met to a large extent, through the willingness of business firms to take scrip for cloth, food, bedding and other supplies.

Providing Food Was Initial Problem

The organization of the unemployed is based on the city ward system. Each ward has a committee of five members. The chairmen of the thirteen wards, together with heads of the producing committees, form the central committee which is the final authority in the organization. Then there is a captain for each ward precinct and a worker for each block. This makes an organization of 3,700 officers and leaders.

One of the greatest needs of the unemployed of Minneapolis, of course, has been food. Farmers have the food, so one of the biggest operations of the Organizd Unemployed has been the exchange of labor on the farms for the food the farmers produced, but were unable to sell in the regular process of marketing.

In the autumn, Minneapolis unemployed men were transported for miles outside of the city to pick potatoes, husk corn and do general farm work in return for potatoes, cabbages, corn, eggs and

other food. Men also painted barns and did carpentry work for food.

Without money, procurement of cars and gasoline to take workmen to the farms was a major problem. But somehow, the farm department of the Organized Unemployed always seemed able to produce trucks and automobiles to get to most of the farms. Business men who admired the spirit of men and women who preferred back-breaking labor to a dole, donated the use of trucks which they, themselves, lacked business to keep busy.

The wood-lot work from which deliveries of cord wood have been made to as many as one hundred families a day was a logical successor to the work in the harvest fields. It was just a case of unemployed men clearing the farmer's land of standing timber in return for use of the wood. But this project, alone, grew, until it became 27 separate wood camps employing as many as five hundred men at a time.

Stove Factory Now Busy

As the trucks began to rumble into town piled high with wood to heat homes of the unemployed, the fact came suddenly to the front that many families were in such desperate straits that they faced the winter with no stoves in which to burn the wood.

Even as the cutting of corn had led to the cutting of wood, so the cutting of wood led to the making of stoves. A Minneapolis stove manufacturer was found who had laid off nearly his entire force of workmen because conditions had upset the marketing of his product. This manufacturer was persuaded that paying his men with scrip and having them working was better than laying them off and having the men idle and his machinery deteriorating.

So, at last reports, his factory was unable to supply the demand for small sheet iron stoves at the retail store of the Organized Unemployed in the Girls' Vocational High building. The men who made the stoves are spending their scrip for clothes made in the organization's own factory and to have their shoes repaired by members of the organization who thus earn scrip to buy the stoves.

The whole thing goes in a simple economic circle. The more persons at work earning scrip, the more demand there is for the products of labor and thus more labor is provided.

Clothing Factory

Twenty-eight power machines hum all day long in the Organized Unemployed clothing factory making mackinaws, men's shirts, snow suits for children, riding breeches, shirts, nightgowns, and other items. The factory can put out fifteen dozen mackinaws per day. On the staff is a man who was a tailor in the army for twenty-six years. At the next bench is "Curley" who for fifteen years was a tailor in a loop store—until the depression hit him. He provides for his wife, two children and himself.

The foreman, who was an architect before he was a tailor, explained that the factory makes its own patterns, has five tailors and

is able to do pressing and repairing. Many of the women at the power machines are married, some the sole support of sizeable families.

In the exchange quarters one can either trade in or obtain anything from a string of beads to a piano. Many people trade in dishes, used furniture and clothing for food or other household necessities. As in the factory, store, restaurant, and other departments, the men in charge are unemployed but with years of experience in the lines they are handling.

The restaurant has more than $7,000 worth of first-class equipment, either donated or loaned by restaurant supply houses or bought with scrip. Here, more than 1,200 persons a day may be served. A standard meal, including meat, two vegetables, bread and butter, and a beverage may be obtained for 10 cents. "Extras" mostly cost five cents. L. C. Langford, Minneapolis restaurant man, has donated his services in managing the restaurant.

Employment Department Provides Lodgings

Over 7,000 men are listed on the work record cards of the employment department which has city and country divisions. The office is open from 6:30 a. m. to 6:30 p. m., receiving applications for work and assigning men to work at 100 different jobs.

It is through this employment department that the Organized Unemployed has been able to obtain many hotel rooms, apartments and residences for homeless people. Owners of the buildings obtain men from the organization to do repair, renovating and construction work. Under the barter and exchange system, the men who did the work are paid in scrip and the organization has a credit with the building owners for so many days, weeks or months of rent. In addition, one hotel owner permits the organization to send a considerable number of homeless people to him for free lodgings.

The bachelors' barracks has cots for 100 men and does a big business, charging 20 cents per night, in scrip.

In the retail store are sold a large number of the items to be found in any general store in the way of food, new and second-hand clothing and rehabilitated and new shoes.

Down in the basement floor is one department without a name. It is simply a big range on which are made potato chips and popcorn balls. Someone who hated to see the big range idle made up some chips and balls for the fun of it. They are now among the retail store's best sellers.

Down a narrow hall from the range is the shoe repair shop where veterans of the cobbler's trade do a rushing business. Here, too, the big trouble is to provide sufficient supplies by the barter and trade system to keep up with the demand.

In another big basement room are some 900 barrels of sauer-kraut. Now the sauer-kraut is all right as food, but the large amount of it on hand also permits issuance of more scrip than otherwise would be possible. The scrip is all backed by property of the organization. The unusually large amount of sauer-kraut resulted from big donations of cabbages by farmers.

In store rooms here and in the school board warehouses are hundreds of quarts of canned beets, tomatoes, beans, corn, peas, plums, blueberries and other foods, the result of the forward-looking work of the organization early last fall.

Branch "Trading Posts" Established

The task of bookkeeping for such an organization was a major problem, especially because of the rapidity with which the organization grew and its peculiar system of business. An auditing department including ten experienced unemployed auditors now keeps account of every penny of scrip and ounce of materials.

The home service department, which has several unemployed social and welfare workers, receives inquiries from members of unemployed families and handles housing matters. Also, with the aid of about twenty attorneys who have donated their services, it has done much to prevent foreclosures on homes, and to aid unemployed families in making rent adjustments with landlords.

Though the Organized Unemployed has guarded against too rapid expansion of its activities, it early was seen that branch trading posts and workrooms would be an economic benefit. It was realized that neighborhood or ward branches would be within walking distance of the members served and thus would save for those people the costs of transportation in coming downtown to the headquarters building.

Two regular branches have been established so far. In each case, the branches were established through initiative of persons in districts where they are located.

Recreation and Social Activity

Though the Organized Unemployed was formed for the primary purposes of supplying its members with the necessities of life and to provide hopeful activity, instead of hopeless idleness, it has appreciated that even for persons without money there should be sufficient organized recreation and social activity. So, quite largely through the ward and precinct organizations, social activities have been promoted and they have provided healthful recreation for young persons as well as the elders and also have yielded some revenue, always welcomed by the various groups.

A New Oxford Movement

By J. S. Ladd Thomas

Pastor of First Methodist Episcopal Church, Germantown, Pa.

I DO not come to you with a paper upon this subject without trepidation. This fear, however, does not arise from the knowledge that this movement has not found favor in the sight of some of you and many other good people. I tremble over the consideration of this subject because of the serious issues involved in the entire situation. I do not understand how anyone can look at the church or the world or both without an apprehension that makes one quail. I am not a pessimist. I pray constantly to be delivered from a black, blighting despondency. But also let me say, I pray to be delivered from a foolish optimism which is going around prating "God is in His heaven, all's well with the world." God is in His heaven, on his earth, but all is not well with the world. The world is on the brink of hell, and nations are so blind and stupid that they are selling souls for devilish armaments. So that this world which was supposed to have been made safe for democracy and made free from poverty and oppression, with a life that would be free, gay and abundant, serene and tranquil is now groaning beneath the weight of a burden too grevious to bear. Nations are once again ready for the fray with all the poisonous gases and deadly implements that will blot out a city in an hour and spread horror, suffering, and dismay such as the wildest maniac never imagined.

I am wondering how far the world has been indebted to revolution. I wonder if something akin to a revolution would not be the most beneficial, if not the most welcome thing the church could experience. Some kind of a revolution that would sweep all the accretions which have cluttered up the life of the church and eliminate most of these multiplied organizations which have destroyed our simplicity and robbed us of our intensity and left us without the dynamic urge, so that in this sad, sorry hour of the world's derangement, the church has no effective impact upon our corrupt and disintegrating civilization. We may console ourselves by saying, it has been like this before. A man may have had pneumonia before, but this time he may die, and the doctor must then give diligent attention. I heard a distinguished leader of the church quote from the old tablets to the effect that youth was going to the devil in days of ancient times; but that does not help us. It only causes a ripple of thoughtless laughter and it is a poor time to giggle when the groans of a distressed humanity rend the air. The church seems helpless; even those who condemn us for our backsliding and our heresy are just as helpless as we are. We watch for the coming of one who will lead us out of the morass, or we pray for a vision of the Eternal Christ for He is at the door where he has been knocking, waiting until his locks are wet with the dews of the night. Whatever figure

of speech we use, it is Christ we need; the strong immortal son of God who giveth us life and light and victory. It may be that he is coming anew in the Group Movement which has crept into the complexities of our age quietly and unostentatiously, without the sound of trumpets or the beating of drums. For quite a time hardly anybody paid the slightest attention to it, any more than they paid attention to the early Christian Church in the Imperial City of Rome, but it has gradually and quietly moved into the life of the school and the church, into socially privileged groups, so that many are asking, "What meaneth this?" Is there one here like unto the Son of Man? God help us lest we refuse hospitality not merely to heaven's angel but to God, our Saviour.

What can this movement do in a world such as ours with mighty, powerful governments armed to the teeth? big business and great organization contending for the mastery? I have read a word about God taking a weak thing to confound the mighty.

Simple Yet Mysterious

This does seem to be a very simple movement, but there is an air of mystery about it. Where mystery reigns power lodgeth. A great teacher once said the wind blows where it chooses and you hear its sound but you do not know where it comes from and where it is going. So it is with everyone who has been born of the Spirit. There are forces in the universe which seem to us so simple because they are so vital. Nevertheless they are steeped in mystery. The springtime is simple enough, the clothing of the fields and forest with living green should be quite well understood by us with all our scientific appraisals of nature. But with all our botany the mystery is still here. There is still mystery in the life of the flower and the tree and, in fact, in the whole of nature. In this movement there is also a power operating which defies analysis. A man is changed before our eyes—a changed man is an evident fact, but the process by which it has come about and the power which lies back of it is largely a mystery. When we inquire whence came these new desires, new aspirations, new joys and new sorrows and how is it that the things that he once loved he now hates, and the things that he once hated he now loves, we are baffled and perplexed. We have only to peer into this experience to become aware of mystery and with the old-time searcher after truth, we exclaim, "How can these things be?"

The Name

I have adopted the thoughtless and perhaps sarcastic designation of the press in calling the movement the New Oxford Movement. It is a rather unfortunate name to give it. It has an air of presumption about it which is not good for one's soul. There was some justification for the term being applied to that movement which is about to celebrate its one-hundredth anniversary. Oxford was the center of that significant movement in the Anglican Church which has been revolutionary in its effect; and the end is not yet. Newman said that it was on July 14, 1833, that Mr. Keble preached the assize

sermon in the University pulpit. It was published under the title of "National Apostasy." Newman said, "I have ever considered and kept the day as the start of the religious movement of 1833." That movement truly originated at the University town with Newman, Keble, and Pusey, all Oxford men, as the great leaders. It was one of the most remarkable and far-reaching movements in the long history of the Anglican Church and not alone in the Anglican, for its influence has been well-nigh world-wide and every denomination has felt its effect, and all clergymen have felt something of its power. That was and will always be the Oxford Movement of history.

This movement, to which I am referring today, has only an incidental, perhaps an accidental, connection with this old seat of learning. The acknowledged leader was for a brief time a somewhat detached student at the University. True, some of the students and even the professors of the colleges are in sympathy with the movement and give to it an experimental cooperation, but this is true of other Universities. To adopt seriously this term to designate the movement has about it an air of pretension that is somewhat out of harmony with its spirit and possibly untrue in its life. We will drop the name and not call it anything for the time being and possibly we may be better able to understand something of its true meaning and appraise its real value.

This movement may not be known in all the corners of America, but I venture to say there is not a minister in Great Britain who is not aware of its existence. Many of the leaders of the denominations are openly taking cognizance of the movement. While some are regarding it with apprehension, others are outspoken in their commendation. It is a fact that some of the most scholarly men of the Free Churches, such as Dr. Bartlett of Oxford and Dr. Maltby of the Wesleyans are sympathetic in their attitude, pleading for a relationship with the Church itself that shall be of mutual service to both. There are also eminent men in the State Church, such as Dean R. J. Campbell, Bishop of Leicester, and Canon Grenstedt of Oxford, recent Bampton lecturer, who identify themselves with the movement as being something more than sympathetic observers. I think the movement has gained sufficient momentum and is of sufficient significance to merit our unprejudiced consideration, and we may find it to be worthy of our approval and cooperation, even though we cannot commend some of its terminology or agree with some of its methods in relation to its incidental features. I may describe my own attitude as that of a sympathetic observer, believing profoundly in its main message and urging a sympathetic attitude on the part of the Church; yet recognizing that some of its emphases are not only replete with danger but are easily subject to perversion, so that in an incredibly brief space of time we may find ourselves following a will-o'-the-wisp instead of the luminous gleam of the Spirit of God. But, here it is, a movement of life and power whatever we may choose or be compelled to think about it. There is something about it that forces us to consider it and this is one of the strongest points in its favor. It draws one so inevitably into eager discussion. A movement must be very much alive to do that and the outstanding

fact in this connection is the challenge which its sheer vitality presents to the languid religion of our time.

An American Movement

It is rather interesting to note that, while Great Britain rather than America has encouraged this movement, it was in this country it had its origin, and the beginning of the work was closely associated with Pennsylvania; even the vicinity of Philadelphia may claim to have been its first home. This is not the first time things American have been proclaimed upon the housetops of London and commanded the attention of the world. It was the *London Times* that first of all called attention to the immortal quality of Abraham Lincoln's Gettysburg speech. It was England that gave Mr. Moody the support of the scholars as well as the so-called practical man, when such University men as Dr. Moulton rallied to his aid. Now it is Oxford again—this center of intellectual culture—that is in the grip of an American movement which failed to get hold upon our American Universities and was, according to rumor, cast out of one as a dangerous if not an unclean thing. Will it be true again that this movement will come to our country with power by way of England and Oxford? On the first Sunday of the month, October 2, the Bishop of Liverpool, in the evening service at the Cathedral, brought this point to our attention when he commissioned a group of workers who have already sailed for Canada and the United States. Seven of the number were Oxford men. There is certainly definite opposition to the association of this movement with Oxford; not only opposition but pronounced resentment to what some think is a forced or a false connection, but on the other hand some of the trusted religious leaders of the University life have given their sympathy, if not their cooperation, to this movement. Dr. L. W. Grenstedt, referred to at length in Russell's book *For Sinners Only,* has been described elsewhere as a psychologist of no mean order, and a theologian whose ability is recognized in all the churches, having recently delivered the Bampton Lectures. He has given this movement a hearty welcome and evidently his sincere support. Dr. F. R. Barry, the Vicar of the University Church, well known in this country as a lecturer at Union Theological Seminary and other places, wrote an article for the *London Spectator,* at the editor's invitation, in which he gave not only an account but a critical appraisement of the movement. While there is in the article keen criticism of its apparent weak points and possible dangers and also a rather patronizing attitude in his statements that the Group needs the oversight and guidance of the Anglo-Catholics, there is nevertheless a generous recognition of its genuineness as a movement to be counted with in our religious life. We cannot sweep this movement aside with an arrogant attitude or a scathing criticism which may be utterly lacking in true insight. This may be the beginning of a refreshing springtime after the cold and barren winter with its storms of Fundamentalist and Modernist controversy which have been with us for quite a spell and brought us nothing. Most of what the Modernists gave us was as arid as what the Fundamentalists gave us was acrid. The General Conference of my own

church missed an opportunity by assuming an attitude of cold indifference if not of arrogant superiority. The Commission on Evangelism in its report gave the movement a nasty slap, not by direct reference, but by unmistakable implication, when it said, "We do not want people who are simply emotionally aglow over such phrases as absolute honesty, absolute purity, absolute unselfishness, absolute love," forgetting perhaps the charge that Canon Lidden once made that Methodism was the religion of emotion which was resented then and would be resented now. I ventured to put in a plea for fair dealing and an honest recognition of evident reality which was replied to by the Chairman of the Commission to the effect that there was no recognition by the movement of the social implications of the Gospel. But, after a conference on this matter and a consideration of the facts in reference to men whose lives had been changed and who also changed their attitudes in relation to their fellows and the social question of race and employment, the Chairman of this Commission apologized for his former utterance and asked permission to be given for the careful phrasing of the report so that there will be no misunderstanding toward a movement that seeks to create Christ-like men toward a Christ-like world.

Early Methodists Met Criticism

At this point it might be interesting and it may possibly have a restraining influence especially on the Methodists of this group who are like myself prone to be critical, to remember that we have a written account of the treatment which the early Methodists received from those within the Church as well as from the mob outside. It was a different scene in London two weeks ago when the Duke of York as the King's personal representative read a most gracious and warmly Christian message from the ruler of Great Britain. The Bishop of London also spoke in glowing terms of the spirit and service of Methodism and the significance of the event of the union of the different branches of the Methodist Church, which the *London Spectator* referred to as one of the most important religious events in the history of the nation. But we can look back upon those days of bitter criticism with equanimity because they are so far away and the temper has so radically changed and we Methodists should do it to save us from a like blunder. The Methodist Societies were sarcastically called "Reformers Clubs." The Methodists were nick-named "Bible moths" and Wesley himself was referred to as a sly old fox. Sydney Smith, the eminent divine, famous essayist and wit, wrote an article for the *Edinburg Review* in 1808, which is published in his collected works, on the cause of the increase of the Methodists. He refers in that article to a book which had been just then published by a certain author whom he styles an honest man because he cries out lustily against Methodism and commends the various plans which he proposes for decreasing this evil. Methodism was declared by Sydney Smith to be a menace to morals, to good government and to civilization. We can afford to laugh and forget this when we read what J. R. Green and Professor Trevallyan have to say, and especially when we read the words in that recently published book by that

eminent French historian which claims to be a critical history of Great Britain, and the authorities say it is and give it high praise. In that book he says it is hardly possible to exaggerate the influence of the Methodists not only in religion but in literature and in politics. In view of all this we might learn to avoid sweeping indictments and scathing criticisms which are not based upon a totality of fact, for they will surely lead to an utter misrepresentation of the nature and purpose of a movement. I confess it is difficult to free myself from this critical attitude. There are certain features about these group gatherings which I do not like. They irritate me, which irritation I suppose would be interpreted as a sure sign that I had not reached a state of perfect love. I do not like what seems to me to be an overdue familiarity. The leader is Frank to everybody, and it is Tom, Dick, Ken or Mary all the time. I don't like it, but what is the difference between that and Paul, Peter, John, Mary, Martha. Perhaps they are right and I am a victim of a pernicious artificiality. I do not like that atmosphere of diffused excitement at the beginning of a meeting. There is a complete absence of that kind of formal restraint which, as a rule, characterizes religious gatherings which I like. You always meet a keen crowd of people on good terms with each other in these meetings. There is no Bible or Prayer Book or Hymn Book around. The meetings are frequently held in the ballroom of a hotel. If the meeting begins with a hymn it is just by chance, or perhaps should I say by guidance. The people for the most part have shining eyes and smiling countenances and a rather jaunty air. I do not like that. I take my religion in a more serious mode. I love minor tunes and Russian music, the dim light of the Cathedral and the quiet atmosphere of a little Chapel. But, I may have a distorted view and am just living in harmony with the depression. I must not forget that it was the hymns of Charles Wesley that carried the Methodist message to the hearts of the English people. Those early Methodists could not have had very sober faces when they were singing, "In the Heavenly Lamb, thrice happy I am; and my heart it doth dance at the sound of His Name." I understand they had a "hy-diddle" tune as well as a "hy-diddle" spirit. The early Christians too were a joyous group, even when thrown into dungeons or out to the lions. St. Francis and his grey-robed friars may have had rather dirty bodies, but they had happy hearts. Possibly we need more of the spirit of the troubadour in our religion and this group movement with its laughing mien may do something to break up the dead monotony of our staid and solemn assemblies. But, I don't like the thought of it. Perhaps I need to be changed.

All of the criticism that has been leveled against the movement has hardly caused a ripple of excitement in its midst. It has had no disturbing effect. The members of these groups do not seem to be concerned with the discussions. They are simply engaged in living and serving and piling up "evidence for the miracle and radiance of the Christ-surrendered life."

The Leader

The leader of the movement does not look the part of a general.

There is nothing of William Booth about him. Neither has he anything which I imagine John Wesley had in poise and bearing. He is personally well known to some members of this group and I hesitate even to attempt to describe him. My acquaintance with him has been quite casual and our conversation together would amount only to a very brief period of time. But, I would venture to say just a word of characterization. He is not big and dominating; neither is he ascetic and mysterious. He has a happy face and a cheerful spirit. I hope I am not lacking in respect when I say he reminded me of Pickwick. His kindly eyes gleam upon you with warming influence. There is nothing about him which suggests ambition for preeminence or desire for prestige. When he speaks there is no effort to be eloquent and no attempt to be clever. Yet there is power in this person. We ask, is this God's power in the man? What is this one feels in listening to him? Is this the pressure of spiritual energy upon the heart and mind? It seems like a quiet influence proceeding from him, that streams in upon the heart and soul and masters and holds. There is nothing of the ecclesiastic or professional religious leader about him. He approaches the service with a happy, informal air. He is on the easiest terms with his audience at once, asking questions, getting answers, directing without seeming to direct, giving to a meeting where hundreds have assembled the atmosphere of a party in a parlor and it is all done with a sure touch. He does not move around the world as the leader of the movement. He is one of a group and never assumes to be any other, so I am told, whether he is in Oxford or Geneva, at the home of a great doctor in Harley Street, London, or at a big country mansion where the Lord of the manor has invited him to hold a group meeting. I understand there has been a tacit acceptance of the name given by the press, Oxford Group Movement, and I wonder if that has not been done in order to save it from the term Buchmanism which I understand is most distasteful to him. All of these characteristics which I have noted may not be evidences of humility but part of a studied technique. Some people would say it was consummate cleverness; others would call it good taste. He says it is the guidance of the Spirit.

House-party

The agencies of propagation include what is called the "house-party," which has been a cause of stumbling to many in their attempt to appraise the movement. The term seems so non-religious. We don't like it. But, we must admit that this was an honest effort on the part of one man to reach the youth of our colleges with the news of what Jesus had been doing for some young people who were adamant to anything that savored of the revival meeting or the pious gathering. The first house-party was held in China at a summer resort. They met under pleasant conditions, stayed long enough to get acquainted. After the first restraints in getting known to each other had passed away, they talked freely about their doubts, their secret thoughts and purposes, their lack of genuine conviction, their failures, their successes. This might be the right place to say a word about sex, and the loose manner in which people say the subject is

discussed at these gatherings. It is discussed. Where is it not? Only in groups where mock modesty reigns. I suppose we would all say it is discussed too freely. Sex is in the air. It is taken up in books and magazines. Almost everything we have to do with links us with the discussion of this topic, sooner or later, and I do not think we should expect this subject to be tabooed in a group where personal life, its nature and its possibilities are being considered. But, it is not discussed with an air of freedom and abandon as some people would have us believe. It is not discussed at mixed meetings; neither is it the main subject of discussion at any of these gatherings. As far as I have been able to observe and learn from others and from reports which have come to me, this subject is handled most delicately. The skill of the diagnostician has been evident in dealing with individuals. Unless we play the ostrich and bury our heads in the sand, we are surely aware of the havoc brought through sex perversion. I cannot see why all this noise should be made over this matter in connection with this Group. I have never been able to understand why people will allow their daughters to be exposed to what we know carries with it subtle temptations, for the sake of gaining an entree into certain social circles, and then lift their hands in holy horror over the possibility of a sane, wholesome discussion upon the proper function, as well as the terrible dangers, of the sex instinct. I know there are dangers and terrific dangers wrapped up in the discussion of this topic in religious groups. A little knowledge here goes a long way. I can understand that the recurring introduction of this subject into any group would be nauseating. This is what the leaders of this movement believed. They have been maligned and misrepresented. It is true that a few have made confessions and later committed suicide, which they would have done in all probability had they never heard of this movement. Suicide this day is not confined to any one group. One of the members of our church, who has his business in New York and spends his week-ends in Philadelphia, told me recently that nineteen members of his club committed suicide in the past six months, while in a neighboring club twenty-three had been guilty of the same thing. Do not get excited at this point. I would not pass judgment, but I have an unexpressed conviction which I would give faint utterance to today that these people who condemn this work are seeking a damning indictment with which they would sweep out of existence, at least for themselves, something they do not like but do not know much about. As a result of the feeble word of approval which I have given to this movement at the one point where I feel it counts for most, I have been most roundly condemned by the literalists and fundamentalists. Here is a movement which does not sound their shibboleth and they will have none of it. Their belief that salvation is inseparably connected with the verbal inspiration of the Bible and other intellectual assents forbids them from having any dealing with those who confess their lack of knowledge and understanding on many of these topics, but do declare there is one thing they do know, namely, that there is power in Jesus Christ and that as a result of penitence and trust they do become partakers of this power, which brings them into life and new relations, so that old

things, appetites, desires and habits pass away and they move into a new realm with new desires and new relations. They are new creatures in Christ Jesus.

Quiet Hour

We hear much of the Quiet Hour which is supposed to be observed every morning, not only during the term of the house-party but every day at home or abroad. Some think of it as nothing more than a period of hazy day-dreaming and the words which are written down by some of the members seem at times to be very trite, but we need to remember the lives of many people move and have their being among the trite things of existence.

The charge that there is no method in the quiet hour or period of meditation can hardly be sustained when we examine a little closely some of the questions which are advised for this exercise. We may say there is too much introspection, but we cannot say there is a lack of self-examination. Here are some of the questions habitually used by a small group of ministers who meet regularly:

"Is there any desire, thought, word, deed, or habit blocking God from me? Sin alone dams up the stream of God's power.

"Does Christ's motive of love completely saturate all my thoughts and actions? Good deeds often flow from selfish motives; hence the powerlessness of many active church workers.

"Is there any person in whose presence I am uncomfortable or against whom I have an unchristian attitude? Why? Any barrier between me and my neighbor is caused by the sin of one or both of us.

"Have I wronged or slighted anybody? What wrong should be righted today? How? Anyone who knows the joy of righting (often by writing) some old wrong understands the joy of heaven over one sinner who repents.

"Are there any debts I should pay today? Unnecessary debts may prove an impassible barrier to spiritual power.

"What message is there from the Bible for me today? A man facing his own need is in a position to receive real help through systematic devotional study.

"For what should I be thankful today? The reality and joy of gratitude have been one of the first revelations which have come to some in beginning to keep a morning quiet hour.

"What persons should I thank today? One measure of God's power to work through us will be found in our appreciation of the good in other lives.

"What persons should be remembered in my prayers today? One who has a vital fellowship will be impelled to pray for others.

"For what Kingdom interests should I pray today? The battle for a Christlike world will be fought first in the prayers of Christian people. 'Thy Kingdom come' must be particularized in both our prayers and deeds.

"Are there any letters I should write today? 'Out of sight is out of mind'—except when we pray. Letters will often follow prayers.

"With whom and how should I share today of self, time, and material possessions? The Jew may be a tither, but the Christian is a steward who daily shares every gift of God according to His will.

"With whom should I share some experiences of my Christian life today? A daily witnessing was expected in the first century and in the early days of Methodism. It is no less obligatory today.

"What should I personally do to enrich our home life today? Unless

fruitful in happier family life, prayer is nothing more than sounding brass or a clanging cymbal.

"What should I personally do to further social morality today? This includes such matters as temperance, good citizenship, and possibly even traffic laws!

"What should I personally do for racial harmony today? Where God is father, black and white, red and yellow, are brothers together.

"What should I personally do to advance world peace today? The song of peace on earth was heard at the birth of God's Son. Christ's test of our sonship is similar—'Blessed are the peacemakers'.

"What should I personally do for economic justice and brotherhood today? Unless war and poverty can be destroyed we had better restrict our religion once more to a preparation for the next world.

"What should I personally do for Christ's church today? The church is not for our selfish enjoyment, but for the doing of His will.

"And last, but not least—are all the motives for today's decisions and plans completely Christlike?"

Guidance

There are two matters which have been the subject not only of discussion but of world-wide condemnation. One is *sharing* and the other is *guidance*. Next to *Life changing* these are the two main themes of their gospel or message. Let it be stated at the outset what we all believe. There is nothing absolutely new in this. The church has always preached the possibility of guidance. It has been to the church not only a scriptural doctrine but a truth of experience. It has entered our hymnology and the grand old Welsh hymn writer prays "Guide me, O thou Great Jehovah", while Cardinal Newman, during those days of stress and strain, when he groped his way to a final decision, prayed "Lead kindly light; amid the encircling gloom, lead Thou me on." A little different, but the same prayer we find in the words,

> "I ask no dream, no prophet ecstasies,
> No angel visitant, no opening skies;
> But take the dimness of my soul away."

Sharing

Sharing too has been the experience of the universal church down through the centuries, for again and again holy men and women have experienced in their fellowship the truth of the hymn

> "We share our mutual woes,
> Our mutual burdens bear;
> And often for each other flows
> The sympathizing tear."

But in recent years all of this has become faint and dim in the experience and vision of the church. Even among the Methodists a class meeting and experience service has become nothing but a memory: and hardly that. Here we have these experiences and methods of expression reviewed and accentuated with some alto-

gether new emphases, but to many of us it seems so new and strange that we gasp for breath and say, what meaneth this?

The principle of sharing, which involves both confession and witnessing, has been terrifically criticized by casual spectators while kindly critics feel that the dangers of introspection and spiritual arrogance are right to the fore. We do not fail to see these menaces. People who have been rescued from the grosser sins are tempted perhaps to magnify their wickedness when they come blinking into the light, and it may be that there is pride associated with the humility of their confession. We do not forget the testimony borne by ex-jail birds and converted pugilists and how they used to vie with each other on public platforms about the number and variety of sins from which they had been saved. Many members of these groups are drawn from the cultured classes, and their confessions are not crude, but their admissions of wrong-doing are just as real, and the question arises—how helpful is this method of sharing going to be? Sir Henry Lunn, after attending a house party at the home of a very famous London doctor in his palatial residence in Harley Street, declared that there was no difference between this sharing and the relating of experience in the old Methodist class meeting. I hesitate to differ at this point with such a gracious and discerning saint as I know Sir Henry to be, but I would say that there was a reserve in harmony with the spirit of the age in the old class meeting. But in the Fellowship Group we have more of the frankness which is characteristic of our day. The detail with which some of this sharing is entered into may not seem to be either illuminating or helpful. To listen to a young lady bewailing the envy and jealousy that were in her heart or grieving over the time spent before a mirror is not elevating, and we may say real sharing would not lose anything by the omission of these recitals. But, again we raise the question—if hosts of young people spend much of their time with such trivialities and these and kindred vanities from a major interest in their lives, anything that would lead away from this to something worth while may be the great highway into the spiritual realm for the whole of life.

Confess your sins one to another is sound advice and confession is a means of grace when made to an understanding friend but public or even semi-public addresses about one's misdemeanors may produce unhealthy reaction. But, the need which lies at the basis is still there and will have to be dealt with. You cannot dismiss it with a cold intellectualism. Dr. Fosdick had something to say at a federation church meeting a little while ago about the value of the confessional and every pastor who has had any length of experience, especially in a city parish, knows how many there are who find relief and help by pouring out their tale of woe to one who can listen sympathetically and advise wisely. The Roman Confessional is not, I am inclined to believe, such a corrupt institution as some would have us believe, but here I have not the knowledge sufficiently reliable to enable me to compare it with this group sharing, to determine with any degree of accuracy its value. I feel, though,

I would rather pour out the story of my sins to a priest than to a group of people in whose Christian love I may have perfect confidence, but whose judgment I may hesitate to accept.

When confessions merge into witnessing they may be not only forgiven but valuable and on several occasions I have been profoundly moved by unvarnished statements of men who had become new creatures in Christ Jesus.

If a surgeon, who had lost his position and his friends through intemperance, were to stand up and tell of his redemption and complete deliverance from the desire to drink and was being restored to his place in his profession and in society—what could you say?

If an Oxford graduate, who had been a leader in the frolics of the University and forfeited many friendships through his indiscretions, became a "life changer" or "soul winner"—or, if you like it better, he had led many students in his old college to Christ—what could you say?

If a Glasgow Communist, who had organized strikes, but who now is devoting his entire time to the propagation of the Christian gospel—If a lecturer of philosophy in a Scottish university were to tell in simple and moving language the story of his emergence from agnosticism to a vital faith—what could you say?

When such experiences are shared, with the emphasis on God's part in the victory, there is power in the fellowship, and I am inclined to believe that they impress a non-Christian more forcibly than the most eloquent sermon or the most logical lecture. I am not minimizing the dangers and the risks. They are here. There is always danger present when life is surging. There is always risk at hand when vitality is throbbing. Death is quite safe. It is life that is dangerous, but we always grasp at life and we should do so in religion as elsewhere and doing it wisely we may gain the power to move on the pathway of the just which shines brighter and brighter unto the perfect day.

This is the essential and compelling fact about this movement. Lives are changed. They have vital experiences to be shared. Do not let us be led astray by this danger signal of the sharing of sex experience and kindred sins. I have it on good authority that all the responsible leaders guide carefully in these dangerous waters. Of course, there are fools that even the grace of God does not seem to be able to make wise, and they are constantly doing the foolish thing. But every movement and every church has had these ungovernable creatures, which even the intellectualism of the Presbyterians could not restrain nor the dignity of the Episcopalians refine.

In the presence of the miracle of transformed life such as I have seen, I feel it is my duty and privilege to rejoice in spite of idiosyncrasies and foolish blunders, to rejoice over transformed lives which impress the world with the reality of religion.

People may remain unmoved by the stock arguments for the being of God or our historical philosophical and metaphysical apologia for Christianity, but living epistles known and read of all men cannot fail to impress. I have heard it said that it was not Butler's analogy but Wesley's evangelism that saved England from

the blight of a withering agnosticism. I will not say that Butler had no place in this great salvation, but I will say we need the emotional appeal as well as the intellectual statement. We need the reception of the grace of God into the heart and this will make it all the more possible to understand the analogy of revealed religion.

Guidance

Just a word as to guidance. Here too I must urge upon my friends in this new movement that it is very easy to go astray and follow the *ignis fatuus* instead of the light of God.

God's guidance is a doctrine very full of comfort. It has been stated directly and positively in every period of religious history. The Bible is full of it.

Nevertheless, it is not simple, and not always provable. So many diverse elements enter into every human perplexity that none but the daring will claim to be sure, in any given experience, where the human ceases to operate and where the divine begins.

Henry Drummond, that wise and devoted evangelist of more than a generation ago, had his own method of subjecting himself to the guidance of God. It had in it neither presumption nor doubting. These were its principles:

1. Pray.
2. Think.
3. Talk to wise people; but do not regard their decision as final.
4. Beware of the bias of your own will; but do not be too much afraid of it. (God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that His will is in the line of the disagreeable.)
5. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it finally acted upon; and
8. You will probably not find out till afterward, perhaps long afterward, that you have been led at all.

This is a set of rules farthest removed from fanaticism, yet fully recognizing the need and value of seeking help from the Spirit of God.

No Christian who applies these "maximims," as Drummond called them, is in any danger of making extravagant claim to experiences which are denied other Christians. He will be humble, and his faith will not be risked on expectations quite unlikely to be realized.

Some of the most astute minds in Great Britain have been endeavoring to guide the Guidance of these Oxford Groups. I

would like to refer to Dr. Vernon Barlet of Oxford whose scholarship is above question and whose saintly life is above reproach.

There are some three senses of guidance which are apt to be confused.

"(1) Guidance 'into the Truth' as a body of religious *principles* bearing on persons and personal relations; as when it is promised that the Divine Spirit shall guide Christians—primarily as a fellowship or group, like the Twelve—'into the whole Truth' (John 16:13), the full organism of Christian principles.

"(2) Guidance in the application of such truth by the individual conscience to the concrete conditions of practical life. Such guidance issues in an inspired insight into 'applied Christianity,' expressed either in deed or word. Under this comes the special form of solemn witness in such a crisis of confession for God as is contemplated in Matt. 10:19, where what is then spoken is said to be 'given' or determined in substance by the Spirit of the Father.

"(3) Guidance to a quite particular action—in form, even in place or time—by an over-mastering impression of its being God's will for the individual under all the circumstances. Some of these latter are, of course, unknown to man; but all are conceived to be allowed for by God in giving the impulse prompting to such action. It is this kind, 'particular' guidance in the strictest sense, which, as Mr. Russell brings out very clearly, is the special meaning proper to 'Group' usage."

Now about guidance in the first two senses—which have the authority of Christ Himself for their reality—there is no question among whole-hearted Christians. It is only about the third that there is a difference of opinion among them. And the plea put forward here, most earnestly, is that it should be treated by the Group leaders, as by Christians generally, as a matter of "pious opinion" (either way), and its acceptance not made an integral part of Group loyalty, as is now largely the case.

The reasons for this are many and weighty, but cannot here be set forth fully. Considered on its own merits as truth about God and His relation with men—that is, as theology—it is anthropomorphic and literalistic in conception to a degree which marks it off, by its mode of operation, widely from the two other and more universally attested forms of Christian experience and doctrine. In particular, though widespread among the early Quakers, it soon discredited itself in practice, and has failed for the most part to maintain itself alongside those two other forms of guidance and prompting to Christian deed and word. Considered in its Scriptural basis, it lacks the direct authority of Christ, and rests almost wholly on certain descriptions of events in Acts the exact nature of which we have not now the means of ascertaining, but the reports of which as they reached Luke were of necessity coloured by the mentality of his unknown informants: and in the case most fully reported, that of Philip, the original prompting in the guidance as conceived was assigned to an "Angel of the Lord" (Acts 8:26)—a common Old Testament conception widely current in contemporary Judaism, but differing from the New Testament conception of the Spirit and of no full authority for Christians. That the Group should continue to insist on this as an integral part of the movement, message and

platform, we trust will not be so. It will, we think, set up another orthodoxy which will be as shallow as it is divisive. The future of this movement will depend upon a true and charitable freedom in things doubtful.

I commend the book *For Sinners Only* written by Mr. A. J. Russell, some time literary editor of the *London Daily Express,* and the later manager of the *Sunday Express.* We need to remember it is written from the journalist's point of view with the journalist's limitations and in the journalist's peculiar style; nevertheless it disabuses the mind of many misconceptions gained by small experience, distant observation, impressions from press reports. Mr. Russell's interview with Canon Grenstedt of Oxford is a valuable contribution also. What the book has to say about sharing and guidance will be found to be illuminating, corrective and very helpful to those who read it.

I have spoken critically at points, but not with any sarcastic or cynical attitude. I believe so heartily in the heart of this movement that I would encourage and welcome it into the church. While I have mentioned a number of incidental features which I do not like, there are so many other incidental features which I do most heartily admire. What little criticism we hear of the church or of the ministry. I like too the absence of all visible organization, the refusal to count up their numbers, the perfect willingness to let it be a spiritual movement that will help all people who will yield their lives to Christ and also to help the church of Christ which is His body.

There is an evident need of an aggressive note in Christianity. We need a program of life that is vitalized by a dynamic force and issues in personal, racial, national and international salvation.

Some one has well said, "The whole situation grows rapidly more urgent. The problems of personal living are as instant as ever in all ranks of society and through the economic crisis they have grown louder in their clamor for satisfaction. But the most valiant human striving, the most far-sighted idealism are in themselves inadequate to answer the crying need and until an answer is given here, we shall look in vain for an answer in the wider sphere of economics, politics and international relationships. For there is a root malady; describe it as we will. It is something beneath the surface. It lies at the heart of the inner region of the soul, which eludes every ministration to the outward conditions in which we may find ourselves." This group says our trouble is in the root of sin; in personal pride and fear, as the Chaplain of Corpus Christi College in Oxford puts it; and he continues, that is the crisis, the very point which the world with all its wisdom fails to see. "The revolt against the Cross." Christ crucified is still a stumbling block and sheer folly to those who will not face the fact of sin. Another word from this same Chaplain says, "We in the Universities are increasingly realizing that Christ is no longer accepted." From the long stagnation of trench warfare, we are passing swiftly to an open war of movement. Secularization goes on apace. Christianity is openly confronted by Communism in the oldest seats of traditional learning and religion. The warfare is not with Communism as an

economic theory but with Communism preached with apostolic fervor as a passionate anti-religious religion.

To recognize this clarifies the situation. The ranks must be closed, the lines shortened, not for defence but for a sharp hand-to-hand or heart-to-heart attack. It is a world revolt. God is the issue and the contest is between those who are for Him and those who are against Him. Dr. Bezzant said "Christianity is once again a minority movement. It must move with downright uncompromising honesty and a fearless, deathless opposition to sin and yet with sympathy and understanding, and above all an irresistible love for all men—even its enemies."

I hail this movement with gratitude as a sign of life and of the power of God moving in our midst. I am going to try my best to guide the people of my church, young and old, who have been brought under its spell so that they may grow in grace and the knowledge of our Lord Jesus Christ, moving on towards perfection in the strength of Him whom has pledged us the victory now and always. Amen.

Is There a Changing Attitude in Religion?

By G. Bromley Oxnam, *President of DePauw University*

IT must be perfectly obvious that changing attitudes in religion will occur in an hour when monarchies give way to democracies and democracies turn to dictatorship; when capitalism faces crisis and communism becomes a challenge; when the virtues of yesterday are questioned and Puritanism, with its successor the Victorian Era, is called upon to justify itself because of the questionings of a new morality. May we not note the changes in the social field which in part are causal factors leading to the changing attitudes in religion?

Fault-lines

The seismograph is an instrument that records the slightest shock or tremor in the earth's crust. Seismological institutes have been established in many universities. As a result, earthquakes are studied, fault-lines are charted, and man builds his earthquake resisting structures. A brilliant professor of geology, who is a member of the faculty of the California Institute of Technology, has been studying the fault-lines of the Pacific coast. In addition to surface work, he has photographed these lines from the air and has been able thereby to trace the path along which the eventual rip will run. Western cities have studied the findings of the seismologists, have revised their building codes, redesigned their fire zones, and have gone so far in some cases as to construct fire-resisting buildings around sections of wooden structures. This is done on the theory that, in the event the water supply is shut off and fire starts, the flames will reach these fire-resisting sections and thus burn themselves out. Underlying these efforts is a recognition of the fact that man cannot remove physical fault-lines.

Sociologists know that social fault-lines cut across the surface of society. Along such lines terrific shocks have traveled. Social earthquakes have resulted, and some lands are in ruins. In our own country some social seismologists declare that they have felt the tremors that presage catastrophe. Fortunately for society, social fault-lines can be removed. It is this task that confronts us. Will the educator assume his full part in this endeavor and with others remove the fault-lines, or is earthquake inevitable in the United States?

Concentration of Wealth

The fault-lines that must be removed are many. But a few can be pointed out here. The increasing concentration of wealth in the hands of a decreasing number, with the resultant power and consequent control of the lives of the masses that wealth gives, is such

a fault-line. One-eleventh of 1 per cent of the people paid 83 per cent of the income taxes in 1930. It has been estimated that there are 72,000,000 persons in the United States who have reached twenty-one years of age. Since there were but 3,376,552 income tax returns filed in 1930 and but 1,946,675 individuals earned enough to be required to pay a tax, it would appear that less than three persons out of each one hundred who are liable to pay a tax actually earned enough to do so.

Mobilization of Minority Groups

A second fault-line lies in the menace evident in the mobilization of minority groups, which, through clever organization, bring pressure to bear upon political institutions and secure therefrom special privilege. It makes no difference whether it be a capitalist group bringing pressure that results in "satisfactory" legislation and high tariff, labor groups demanding action that may not be in the interest of the common good, church organizations insisting upon legislation in moral fields in advance of a persuaded public, or the returned soldier demanding unjustifiable amounts in relief. I am not debating the bonus question, but am using it as an illustration of the menace that lies in the organization of a minority group, which, through clever organization, gains special privilege from institutions that should be dedicated to the good of all the people. I take it for granted that the fullest possible care will be given to all men who were actually disabled in the conflict. That is not the point at issue. The fault-line has to do with this power of minority groups. In the case of the bonus, why is it that Governor Alfred E. Smith states, "It is time to call a halt"? Why did Ex-President Hoover refer to recent activities of the American Legion in its demand for the bonus as contrary to the public good and point out that to pay $2,300,000,000 to a favored group of less than 5 per cent of the population was fundamentally wrong? Why did General F. T. Hines present the following facts to the American Legion convention which met in Portland and which, regardless of the facts, favored the bonus by a vote of 1167 to 109? Said General Hines: "In Great Britain there were 3,000,000 casualties; today there are 500,000 beneficiaries who receive $175,000,000 annually from the government. France suffered 5,623,000, and is paying a total of 700,000 beneficiaries a total of $287,000,000 annually. In the United States, on the other hand, there were but 322,497 casualities. Last year 737,850 received from the government a total of $860,000,000. The annual expense for veterans' relief in this country is $2,668 for each soldier dead or wounded. In Great Britain it is $58, in France $51."

Changed Psychology of American Labor

A third situation that may be likened to a fault lies in the possibility of a changed psychology within the American labor movement. There are at the present time 2,901,000 members of the American Federation of Labor. It is a group that has been led by conservative men, who accept the capitalist system as

fundamental, who seek through contracts to regulate those relationships in which capital and labor are mutually interested. However, with unemployment increasing, running as it does from 1,600,000 in good years to 11,200,000 at the present, if the figures of the President of the American Federation of Labor are correct, how long will this group remain conservative in its thinking? Will it turn to the left? Will it turn to fascism? Let me illustrate: When I see these men walking the streets today out of work, millions of them—Mr. Green said the other day, 11,200,000 people out of work—we have no accurate statistics, we don't know whether it is 9,000,000 or 13,000,000 out of work, I ask you frankly, if you had reasonably skilled hands, and a fairly well-trained brain, and day after day you had gone to door after door and knocked and asked for the privilege of using your hands and brains in order to earn enough bread for a family and you had been refused time after time, I ask you, What would be happening intellectually or psychologically to you? What would be occurring to a mind that thought in terms of law and order? Let me illustrate: Some time ago in Indiana the United Mine Workers of America and the Indiana Coal Operators' Association agreed that, instead of submitting matters to lockouts and strikes, they would submit difficulties to impartial arbitration. They called on certain college presidents in the state to act as impartial arbitrators. I had the privilege of acting in eighteen or nineteen cases. I remember one case had to do with the installation of a cutting machine. The question was: Did the owners have the right to install the machine under the contract? The contract was clear, and they did have the right. To be sure I had the facts, I interviewed the miners and went below ground in the mine. I sat on the cutting machine, and around me were fifty men. I knew that just as soon as I signed my name to that particular decision, half of those men would go home without jobs, unable to do for their children that which I wished to do for my children. How long would your attitude remain as they are today if you faced that kind of situation?

There is a rapid shift. You remember the play of Channing Pollock's called "The Fool"? There is a splendid scene in the second act when Umanski, perhaps a play upon the word "humanity," a member of a strike delegation, standing in the home of Mr. Goodkind, the owner of the mine, exclaims, "I wanna chance to learn! I wanna chance to live! I wanna see . . . sun!"

"GOODKIND—*Your* son?

UMANSKI—God's sun. I never see him. Go to mines—him not up. Work in mines—him not see. Go home—him gone. Got baby five years ago. Never see *him*. Go to mines . . . *him* not up. Come back—*him* asleep. Go home one day —*him* gone. . . . I got little girl twenty years old. Awful nice little girl. Got gold hair. Got blue eyes. Her take sick. She sorry she's sick. She wanna go church. She ask me: 'Pop, buy me new dress for church. Buy me pretty *pink* dress!' Where I get him? We hire doctor once, and he say: 'Air—sunshine—milk—eggs!' Where I get air—sun-

shine—milk—eggs? Got no job. My little girl she cough, and cough, and one night she die. I tell you we got right to quit! We got right to hang together! We got right to fight—to live—and, by God we gonna fight—we gonna live—*we gonna*—BY GOD!"

Several summers ago I visited Russia, and ever present was the grim though palsied hand of the Czar. In Leningrad, the Palace Square! Beneath my feet were the very stones upon which nobles, thinkers, upper class folk had fallen during the early decades of the last century. Here, too, women, children, and workingmen had come, led by a priest. They trusted the Czar and believed he would make some concessions in the interests of democratic government. They were met by soldiers, shot down, and that sad day of 1905 had gone down in Russian history as "Bloody Sunday." Across the square and into the Winter Palace the revolutionists of November, 1917, had swarmed. Today the Palace is in part used as a Revolutionary Museum.

Personally, I do not believe in the use of the war method to gain ends that are right or wrong. But after having spent a morning in the Revolutionary Museum, and beholding the models of prisons, the exhibits depicting the methods of torture, the portraits of the sufferers, which tell in chronological fashion the story of a hundred year struggle of people who were actually demanding less political freedom than the American takes for granted in our land, I could better understand why a million scourged men had risen in their awful might. It is not difficult to comprehend why Thomas Bailey Aldrich wrote:

"From yonder gilded minaret
Beside the steel-blue Neva set,
I faintly catch, from time to time,
The sweet, aerial midnight chime—
'God save the Tsar!'

"Above the ravelins and the moats
Of the white citadel it floats;
And men in dungeons far beneath
Listen, and pray, and gnash their teeth—
'God save the Tsar!'

"The soft reiterations sweep
Across the horror of their sleep,
As if some demon in his glee
Were mocking at their misery—
'God save the Tsar!'

"In his red palace over there,
Wakeful, he needs must hear the prayer.
How can it drown the broken cries
Wrung from his children's agonies!
'God save the Tsar!'

"Father they called him from of old—
Batuschka! . . . How his heart is cold!
Wait till a million scourged men
Rise in their awful might, and then—
'God save the Tsar!' "

I, too, had looked across the "steel-blue Neva," and had visited the Peter and Paul Prison. I had seen the very cell wherein a scholarly soul like Peter Kropotkin had spent long, black years. Surely his heart must have been cold not to have heard their cry.

Russian intelligence could have removed the social fault-lines along which the terrific earthquake traveled. It did not. Surely the American people will be more sensible than the leaders of the Russia of yesterday.

Changing Attitude of American Farmer

Another danger lies in the changing attitude of the American farmer. Heretofore our farmers, the heirs of the American pioneer, have been individualistically minded and owners of private property. Due to the increase in land tenantry, the tax situation, and underlying it, of course, the disorganization of the entire economic order, the farmer is losing his individualistic psychology and is becoming rebellious. Some farmers are beginning to believe that their interests and those of the industrial worker are similar. Seismographs that record tremors in agricultural regions have been exceedingly active in Russia, India, China, Japan, and more recently in the United States.

You say, "You are too blue. We don't want to hear these things." Our students have been blue, too. I tried to cheer them up by discussing a modern theme song.

In the rarefied atmosphere of the educator's home, builded upon intellectual mountain tops, it is to be taken for granted that conversation will be like unto philosophy or poetry and that music will be forever classical. Had you been present in my home recently and had you remained there for an entire week, you would have heard music of soul-satisfying nature from the lips of a high school senior. I was unable to memorize the words of the song, but from time to time caught phrases which I make bold to repeat to you this evening:

"Pink elephants on the table,
Pink elephants on the chair,
Pink elephants on the ceiling,
Pink elephants everywhere."

I turned to the radio, hoping to find an antidote, and I heard Abe Lyman's band playing the same tune and in a moment a sweet tenor voice, singing of pink elephants on the floor, and of one who would not make whoopee any more!

A few years ago the American people had a great party. They drank deeply of what one may call "bootleg prosperity." They sang, "Hail, hail, the coin's all here." The inevitable morning after came. Everyone had a headache. Those who drank most deeply found

themselves in delirium. And now it is "pink elephants everywhere." Some of the pink elephants have taken on deeper hue, and the proud possessors of these elephants, more burdensome than even the famed white elephants, are singing of the red elephants of revolution. They are delirious. There are others of scholarly frame of mind who must phrase their delirious vision in lovelier terms, and so they talk of lavender alligators. These dread beasts are snapping at the feet of the west and we hear of the Decline of the West, the Revolt of the Masses, the Passing of Civilization. The "Eat, drink, and be merry" boys of yesterday have become the "Defeat, think, and be damned" babies of today. The collegian has been singing his song of pink elephants everywhere. He is told that he will have no job when he graduates. He turns cynic; he cuts classes. If he knew enough Latin to phrase his thoughts, he would choose as his motto "What's the use?" And so I urged the students to turn away from the elephants of delirium and resolve not to see pink elephants any more.

One of our French teachers, in response to this optimistic appeal, took a black stick and mounted upon it three little pink elephants. She had purchased them, I think, at the five-and-ten-cent store. They were originally white. Using mercurochrome, she colored them pink. She put them on my desk. I couldn't quite understand. I wanted to know what it meant. She said, "These are just pink elephants." I said, "But what do they mean?" She said, "You told us not to see pink elephants any more, and I thought I would bring you these." I said, "I don't understand yet." She said, "Would you mind keeping them upon your desk until after the budget committee meets?" I assure you that that lady is still upon the Faculty.

Changing Attitudes of American Engineer

I have mentioned four social fault-lines: increasing concentration of wealth, the danger of minority control, shift of attitude upon the part of the American Federation of Labor, changing psychology upon the part of the American farmer. Likewise allow me to present two others: a change of attitude upon the part of the American engineer. Along with the German engineer, he is the ablest engineer in the world, possessing amazing organizational and scientific skill. This man knows how to do things, yet what does he find? Again and again this man who can think in terms of vast plans, finds himself frustrated because of a scheme of ownership that makes it impossible for him to do the thing he knows will be for the good of the nation.

In England, every Coal Commission that has reported in the past generation ran into the same thing; everyone has urged the operation of the coal mines of England as a unit; every one. And yet it so happens in England there are four thousand separate coal owners, and the result is you have a competitive situation of such a nature you can never handle coal efficiently. We are facing the same situation with our power. Our own coal industry is on the rocks. Go into our coal mines, and you will see that we have gouged out the best coal in order to get speedy returns on the investment.

Failure to Recognize that the World is an Economic Unit

The last social fault-line I wish to mention, (This is not the last point in the speech; there is always an expression of relief that flashes across the face of an audience when you say the "last point,"—this is the last part of the first half.)—the last social fault-line is this: The failure of our political leadership to realize the fact that the world is an economic unit. We have been drafting policies upon the assumption that you can solve major economic problems within national boundary lines. You cannot do it. We have erected tariff walls so high that it has been impossible for Europeans to pass their goods in. Our Indiana Senators have been talking about the payment of the war debt. It must be paid to the last penny. At the same time, they have been talking about the wisdom of our wonderful American tariff. We have been failing to recognize that the world is an economic whole. In 1929 in the New York Stock Exchange there were securities listed as worth ninety billion dollars; the crash came and the same securities were listed as worth thirty billion dollars, and they went on below twenty billion dollars. What happened to the sixty or seventy billion dollars? Thirty or forty were not there in the first place. The Insull case is a revelation in point. Sir Francis Drake was a pirate, but he would have blushed to do some of the things done in this country recently under the name of good business. Did that crash have anything to do with the economic situation in Germany? Did the reparations have anything to do with it? Did the matter of war debts have anything to do with it? Is the action of Japan in China affecting our situation?

Changes in Religious Work

We live in an hour when social forces of unprecedented magnitude are causing changes unprecedented in extent and occurring at a speed that is progressively accelerated. Has this situation occasioned changes in the field of religious work? I believe the following changes are discernible:

First, in the face of attack, some retreat to the line of cynical defeatism, continue work as an economic necessity—lame duck religionists—hopeless, beaten, parasitical, cancer-like folk destroying the body upon which they live.

Secondly, others shift rapidly to the Communist left, find in the ideals, the program, and even the method of Communism the technique whereby Christianity may hope for the realization of its ideals. They abandon the pacifism they have heretofore enunciated. They talk glibly of the strategy of seizing power, which means nothing more nor less than organizing for conflict and relying upon the method of dictatorship. They justify the war method in the economic sphere and repudiate it in the international sphere. They are caught in the slogan of yesterday. It is a war to end war.

Thirdly, others turn to the compensating aspects of religion, separate themselves from the world, saturate themselves in mysticism, or turn to the new religious movement wherein the individuals in selfish fashion seek to save their petty little souls, relying the while upon the means of group confession wherein they tell of their sexual

irregularities, either real or imagined, and remain in quiet moments of meditation, trusting the God of the universe will give them guidance governing the petty affairs of life. It would appear that one may sit quietly waiting for guidance through the centuries, trusting to find an answer to the problem of disease, but that it takes a Louis Pasteur, loving God with his mind and serving in the laboratory, before we find answer. It would appear that God would anticipate that men would use their intelligences to solve the problems that are about them rather than expect a ready-made answer written down upon some *tabula rasa* called a mind.

Too many of us find ourselves in these groups. In our better moments we know that the acceptance of such attitudes is but the re-enactment of Calvary. There are times when it seems we have been caught in that callous crowd of centuries gone by and that we joined in crying "Crucify Him! Crucify Him!" It would seem that, in chastened mood, a so-called civilization ought to hear the command "O citizens of all the world, kneel down, and let us pray."

The mob looked upon Jesus as a mad Galilean. He had said he was the king of the Jews. Some members of his family thought him unbalanced. The soldiers put a kingly robe upon Him and pressed a crown of thorns upon His brow. They cried, "Hail, King of the Jews!" The procession, with its central figure the cross-carrier, made its way to Golgotha. They killed Him, and they were foolish enough to think Him dead. I am not interested in the discussions too often associated with Easter, the stories of entering rooms when doors were bolted. I care not whether Thomas beheld the wounds. I am tremendously interested, however, in what happened to those dispirited, beaten, uneducated fishermen, peasants, and tax-collectors. Peter the Denier becomes Peter the Defender. He who, in cowardly curse, declared he never knew the Lord, stands fearlessly in Jerusalem and declares, "Ye killed the holy one and the just, and desired a murderer to be granted unto you. Ye killed the Prince of Life." What was this something that happened to them?

In the beginning Christianity was an experience. It was something that could be communicated. One who tried it found it worked. He went out to tell his friends. And hence the gospel, which means "good news," began to spread. But the men who had seen the Lord died. His sayings were written down. Men sought to explain Him. They sought to rationalize the faith. It is like the sunrise. One who has stood upon the desert and has noted the line of carmine on the mountain tops, witnesses darkness dispelled and daybreak everywhere, the coming of color and the song of the birds —such an one has experienced the sunrise. True enough, it may be necessary to call in the physicist, the chemist, and the astronomer to explain the sunrise. Explanations have their place and there is no reason why an explanation should not enrich the experience, but too often the explanation is substituted for the experience. The explanation in religion is called the creed, and when men sought to substitute the explanation for the experience Christianity was on its road to a second Golgotha.

When men refused to go out of doors and behold the sunrise,

but remained in the study to perfect the explanation of the sunrise —in a word, when they became more interested in the carefully phrased theological explanation of Jesus than they were in the continuing and deepening experience of Jesus, the so-called Christians nailed Christianity to the cross of creeds, and the religion of Jesus was recrucified. But Christianity possesses, as Bishop McConnell has put it, amazing ability to "come back." The critical scholar who was condemned by many as destructive of faith was actually one who released Christianity from its creedal grave-clothes. The clothes are folded nicely, as becomes the activity of a scholar, and one who enters the tomb today is informed, as in days gone by, "Not here. Risen."

Christianity is in ever present danger of re-crucifixion. The creedal cross has served its purpose. Christianity has arisen, but to face another cross—the cross of gold. Time does not permit me to trace the story found in Weber's "The Protestant Ethic" and Tawney's "Religion and the Rise of Capitalism." I need not repeat the statement of Jesus "What shall it profit a man if he gain the whole world and lose his own soul?" nor make reference to Jesus' attitude toward the man who built his big barns, nor point out that life does not consist in the abundance of the things possessed. It is only necessary to show that we have sought to build a society upon the thesis that the unrestricted play of self-interest was in the end wise for the group.

There is grave danger of crucifying Christianity upon a cross of nationalism. Nationalism as a force that has united people into the nation and has done for other peoples that which it has done for us, is beneficent, of course. I recognize the real values that do lie in nationalism. However, there are dangers, and grave dangers in the doctrines associated with nationalism, which are referred to as national rights, national honor, and the like. There is no clearer illustration of this than the decision of the Supreme Court in the Macintosh case:

> "When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident, in the light of his entire statement, that he means to make *his own interpretation* of the will of God the decisive test which shall conclude the government and stay its hand. We are a Christian people (*Holy Trinity Church* v. *United States*, 143 U. S. 457, 470-471), according to one another the equal right of religious freedom, and acknowledging with reverence the duty of obedience to the will of God. But, also, we are a Nation with the duty to survive; whose government must go forward upon the assumption, and safely can proceed upon no other, that unqualified allegiance to the Nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God."

In a word, Germany marching into Belgium was not inconsistent with the will of God, Japan marching into Manchuria is not inconsistent with the will of God, what Turkey did in Armenia was not inconsistent with the will of God. Personally, I am much more in

accord with the dissenting opinion of Chief Justice Hughes, which was concurred in by Brandeis and Stone:

> "Much has been said of the paramount duty to the State, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the State exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the State, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. . . . There is abundant room for enforcing the requisite authority of law as it is enacted and requires obedience, and for maintaining the conception of the supremacy of law as essential to orderly government, without demanding that either citizens or applicants for citizenship shall assume by oath an obligation to regard allegiance to God as subordinate to allegiance to civil power."

True enough, we have not cried "Release unto us Barabbas and crucify Jesus." But unfortunately we have chosen barbarism, the barbarism of religious feud, the barbarism of a class struggle that goes back to the fact that we have more regard for our gold than for our God, the barbarism of conflict among the nations. But crucify as you will, there is ever an Easter morn. It is not too much to hope for a new resurrection with the theme of Christianity alive in the earth, abroad among men, without the shadow of the cross. We have lived and relived Good Friday. We have marched to Golgotha. We have nailed our religion to the cross of creed. It did not die. We have nailed it to the crosses of gold and of nationalism. It will not die.

In the light of our present situation, we hear it said, "This is not an economic breakdown, it is a moral breakdown." We fail to note that morals evolve. We fail to realize that our moral codes have justified the acts we now condemn. We have insisted that self-interest is the most effective motivating force we possess. We have written into law that a man has the right of possession of all that which he can get within the law. We have desired something for nothing. We have put things before men. We have said, "To the strong belong the spoils." We have urged education because education makes it possible for a man to make money. We have enthroned the dollar, we bowed to it, we heeded no warnings. We were moral, but our morals were pagan.

What is needed in this hour is individual and corporate repentance. We are not repentant. We do not sing

> "O wash my soul from every sin
> And make my guilty conscience clean."

It is not repentance we want, but recovery. We insist that prosperity is just around the corner. We would rather sing "Happy

days are here again." In addition to repentance, it is necessary that we have individual and corporate renunciation of a way of life that leads us to conflict. In a word, it is individual and corporate acceptance of Jesus. It is true that as a man thinketh in his heart so is he. It is equally true that as society thinketh in its heart so is the social order.

Three Periods in Man's Development

To put it all in another way, it may be well for us to note three periods in the development of man:

First of all, there is the fighting way of life. The warrior is chief in this period. At the beginning it was every man for himself. Then it was every man's family for itself. And then every man's tribe for itself. Finally, it was and is every man's nation for itself. There was, of course, much that was thrilling in this period. To rely upon one's good right arm and if that failed to possess an equally trained left arm gives to the man of strength satisfaction. The stories of the three musketeers and their exploits come to mind. I think of the early days in the West when every man carried a revolver. And, in considering such a period, one ought not to forget that because of these aggressive fighters new lands were opened and the map of the world was drawn. It is thrilling to recall Francis Drake and the ship the Golden Hind. There is much to be said for the fighting way of life. But man has come to see that the fighting way means eternal struggle and that after all it rests fundamentally upon the principle that self-protection is achieved through destruction.

In the second place, there is the money-making way of life. With the coming of the machine, the building of the factory, the supercession of handicraft industry, the congestion into cities, mass production, and the other accompaniments of the industrial revolution, we note the passing of the ownership of the tools of production from the individual workman to the corporation or to the single owner of the factory. We witness the building up of vast property interests which are controlled by a few. We see the necessity of investment by those who own the property. And more and more the product of industry must go to pay interest to those who hold the property, until at last the possibility of the consuming mass being in a position to purchase that which is produced is lessened and lessened. We must not, however, forget the contributions of the money-making way of life. Anyone who will read Sidney and Beatrice Webb's "The Decay of Capitalist Civilization" will find an accurate portrayal of the great achievements of this money-making way of life to, let us say, the middle of the last century. It held its own possibly up to the beginning of the present century, and we now are seeing the results of the money-making way of life. It seems to rest upon the principle that self-development depends upon possession. In the fighting way of life, the motivating force was the desire to conquer; in the money-making way of life, the motivating force is the desire to possess.

We are perhaps entering a way of life that will be referred to

as the personality-making way of life. In the new social order, the necessities will be provided socially. These provisions will be predicated upon the acceptance of the universal obligation to work. Through the educational system we will create a mental attitude of such a nature that the acceptance of this duty will be thought natural, just as today it is natural for us to think in terms of money reward for activity. With this as a base, the objective shifts from the fighting way of life and the money-making way of life to the personality-making way of life. It rests upon the principle that self-realization is achieved through construction or creativity. In the fighting way of life, as I stated, the warrior was chief. In the money-making way of life, the banker was chief. In the personality-making way of life, the administrator, the engineer, the teacher, the artist—those who serve in terms of creation—will be chief. Frankly, I look for a revival, a renaissance! The truth seekers of the laboratory and the library, the creative expressionists in art and the drama will come into their own when personality becomes the objective. Mankind may face a better day. The symbol of the fighting way of life was the sword, of the money-making way of life the dollar, of the personality-making way of life the cross.

If it be, as we look upon the social forces which in turn create changed attitudes in religion, we become somewhat discouraged, it may be well for us to note the amazing distance mankind has traveled and take courage. From the caves to the cathedrals! This is an unmeasured distance. Yesterday the rude figure left the cave, picked up a stone and used it as a weapon. He travels an infinite distance and at last piles one stone upon another until the cathedrals are built. He carves the stones and they speak the messages of religion to the centuries. Man, who has traveled from the caves to the cathedrals, is not to be beaten. From the days of enslaving superstition to the days of emancipating science! This, too, is a distance no man can measure. Yesterday, in ignorance, men were fearful in the presence of lighting and at the sound of thunder. Today, in the laboratories of emancipating scientists lightning is created, and man listens to the thunder without fear. From the days of the low-browed slave to the days of the Saviour with a crown of thorns upon his brow is also an infinite distance. The slave was scourged and died as a beast; the Master accepted the scourge and died that men might be free. Surely a being that has risen from slavery to Saviourhood has not come to the end of the trail. From the tyrannies of the dictatorships of yesterday to the triumphs of the democracies of today is likewise a journey of miles no man can number. I know that it is the vogue to ridicule democracy and to glorify dictatorship. I am naive enough to believe in democracy. Read if you will John Drinkwater's play "Oliver Cromwell." Note the lad of yesterday who dared to speak, was arrested without warrant, confined in prison with no right of speedy trial, and at last his father, searching for him, found him. The boy had been released. There were blood stains upon his lips. His tongue had been torn from him. That was yes-

terday. Today a representative of the working groups of Glasgow may stand in the House of Commons, may ask the Premier of the British Empire a question, and the Premier must answer. We have traveled a great distance. And, lastly, who can measure the distance from the fratricidal sons of Cain to the fraternizing sons of Christ? I trust it will not be thought irreverent to take the beautiful phrase of John Masefield "The glory of the lighted mind" and link it with a phrase of yesterday "*By this sign conquer.*"

Minutes of the Ninth Council of Cities Convening at the Statler Hotel, Detroit, Michigan

FEBRUARY 8, 9 & 10, 1933

THE Council was welcomed to the city by the resident Bishop, Edgar Blake. The official printed program was followed without change. At the close of the morning program a short business session was held, Dr. E. D. Kohlstedt in the chair. Wm. E. Clark was nominated and elected secretary of this Council. Bishop Edgar Blake moved that the chair appoint a committee of five to report back at the afternoon session with regard to necessary committees for this Council. The motion was seconded and carried. The chair appointed the following committee: George S. McClung, Grand Rapids; Aubrey S. Moore, Chicago; Schuyler E. Garth, St. Petersburgh; J. Perry Cox, Philadelphia; Sanford W. Corcoran, Pittsburgh.

At the evening session Dr. McClung, as chairman of the aforementioned committee, moved the following:

> That a Committee of nine be appointed to present to the Council, and, if favorably received, to present to the Church, a statement to arouse the Church to meet the great spiritual challenge in the present situation, and to summon the churches to a renewed dedication to its supreme task of Christianizing the motives of men; believing that this, more than any other one thing, would pave the way for the solution of all other problems, industrial, financial, interracial, and international.

The resolution was unanimously adopted. Bishop Edgar Blake, the presiding officer, appointed the following committee: Walter Fruit, L. C. Wright, L. T. Robinson, R. N. Merrill, Oscar Thomas Olson, Arlo A. Brown, P. H. Murdick, S. E. Garth, and W. C. Hartinger.

During the second day the official program was carefully followed with the exceptions of *The Resort Town* luncheon and the 2:15 p. m. hour. Dr. John Thompson being unable to be here, the chairman, Dr. H. B. Munson, substituted the following speakers: Fred B. Newell, New York City; J. Perry Cox, Philadelphia; John S. German, Baltimore.

On the closing day, sessions were held as given in the printed program with the exception of the 11:30 hour and the address by Bishop McConnell. At the 11:30 hour R. N. Merrill substituted with an address on *Resort Town Churches,* followed by Dr. George Mecklenburg speaking on the theme, *Unemployment Incorporated.* Dr. Mecklenburg continued the discussion at 2:00 o'clock, after devotions by Bishop Burns. The following report was submitted by Dr. W. C. Hartinger, and was adopted:

Report of the Committee of Nine

We desire to commend the calling of this Ninth Council of Cities of the Department of City Work of the Board of Home Missions and Church Extension. It has afforded an opportunity not simply for a fine fellowship but to face together frankly and fearlessly the situation that confronts the Church and the Nation in this hour.

While we do not confess to have discovered the solution of the economic, social and religious problems of our world, yet out of these days of thinking together our faith and convictions have been greatly deepened and strengthened that in the Christ we are to find the way out. He has not only the word we need but He is the dynamic. We see more clearly that a world distracted by economic collapse and questioning the justice of our present social order offers the Church an unprecedented opportunity for leadership toward a more Christian order of society which shall fully recognize the sacredness of human personality. Undoubtedly in such an hour as this the Church must give itself to methods of amelioration, but we believe that this is the time also to attempt with greater intelligence and greater consistency, even at the cost of real personal sacrifice, to make our religion more effective in economic life.

We rejoice that the addresses of this Council are to be published. We believe that a thorough study of them will not only help to clear our thinking but may enable us to discover a solution of our problems. Therefore we urge the Board of Home Missions and Church Extension to give the widest possible circulation to the printed report.

Resolved:—That we express our appreciation to Dr. Channing A. Richardson, to whom the Church is indebted for convening this Ninth Council of Cities, that we record our appreciation for his courage in venturing to launch such a conclave at this time, and for the utter self abandon with which he has put himself into bringing it to a successful consummation, and finally, that we record our high appraisal of the program arranged by him, through which we have faced and fruitfully studied many of the challenging problems of the modern city.

The closing remarks were delivered by Dr. Merton S. Rice.

Respectfully submitted,

(*Signed*) Wm. E. Clark, *Secretary*.

Editor's Note: The Ninth Council of Cities was held during a most severe period of winter weather, the thermometer ranging to as low as fifteen degrees below zero during the period of the Council. This affected the attendance of persons within driving radius of Detroit whose plans were upset by the snow and cold. In spite of that fact, the Council opened with a good-sized audience and the attendance remained at a high level to the end of the entire program.

The Council Roster

ADAIR, R. W. .....1730 North 13th Street, St. Louis, Mo.
BAKER, FRANK M. .....2416 East 9th Street, Ceveland, Ohio
BEACH, KING D. .....2200 St. Paul Street, Baltimore, Md.
BECKER, C. C. .....82 Oak Street, Wyandotte, Michigan
BENISH, FRANK F. .....Algonac, Michigan
BETZ, MATTHEW J. .....3016 24th Street, Detroit, Michigan
BEYNON, E. D. .....8475 Dearborn Street, Detroit, Michigan
BICKEL, JOHN C. .....1934 Elsmere Avenue, Dayton, Ohio
BIDDLECOMBE, H. N. .....95 Elm Street, River Rouge, Michigan
BINGHAM, PARLEY .....1410 Poplar Street, Port Huron, Michigan
BLACK, GUY H. .....1169 Pingree, Detroit, Michigan
BLACK, OLIVER K. .....1409 North Warman Street, Indianapolis, Ind.
BLAKE, BISHOP EDGAR .....34 East Elizabeth Street, Detroit, Michigan
BLAKEMAN, E. W. .....Wesley Hall, Ann Arbor, Michigan
BOCKES, ALAN D. .....85 French Street, Lowell, Mass.
BRASHARES, C. W. .....1029 Harvard Blvd., Dayton, Ohio
BREWER, HARRY A. .....14343 Burt Road, Detroit, Michigan
BROWN, ARLO A. .....Drew University, Madison, N. J.
BROWN, E. R. .....263 East Mill Street, Akron, Ohio
BUEHLER, H. M. .....478 West 39th Street, San Pedro, California
BUTT, LUTHER B. .....4014 Bedford Road, Detroit, Michigan
BYRD, H. IVAN .....1400 N. E. 13th Street, Oklahoma City, Okla.
CALKINS, C. L. .....1522 24th Street, Detroit, Michigan
CANSFIELD, HARTLEY .....505 Lincoln Avenue, Owosso, Michigan
CASTELLUCCI, V. A. .....4130 Helen Street, Detroit, Michigan
CLAIR, M. W., JR. .....2026 Boulevard Place, Indianapolis, Ind.
CLARK, WM. E. .....City Church, Gary, Indiana
CLARKE, ERNEST E. .....32 Park Place, Platteville, Wis.
COLLINS, M. S. .....2008 7th Avenue, Huntington, W. Va.
CONE, F. A. .....Goodwill Industries, St. Paul, Minn.
COOKE, RAYMOND W. .....1031 East Monument Street, Baltimore, Md.
CORBETT, FRED W. .....527 West Barnes Avenue, Lansing, Mich.
CORCORAN, S. W. .....Smithfield and 7th Avenue, Pittsburgh, Pa.
COX, J. PERRY .....6445 Greene Street, Germantown, Phila., Pa.
COX, EZRA .....2124 South Columbine, Denver, Colo.
CROSSLAND, WELDON F. .....77 Rutgers Street, Rochester, N. Y.
CURTS, GEORGE H. .....Howell, Mich.
DARLING, VICTOR .....2678 Harding Avenue, Detroit, Mich.
DAVIS, H. A. .....1414 Lumbard Street, Fort Wayne, Ind.
DEAN, G. B. .....1701 Arch Street, Philadelphia, Pa.
DEVINNEY, J. C. .....417 Maple Street, Big Rapids, Michigan
DEWEY, L. L. .....138 West Walnut Street, Hastings, Mich.
DIETERICH, W. W. .....884 The Arcade, Cleveland, Ohio
DILTS, FRANK B. .....65 Cottage Street, Jersey City, N. J.
DONALD, W. C. .....107 East Ohio Street, Bay City, Mich.
DOWNES, J. EDWARD .....3919 Fairmount Avenue, Philadelphia, Pa.
DOWNEY, H. H. .....590 Averill Avenue, Rochester, N. Y.
DUFFEY, MATT. W. .....Ionia, Michigan
DUNHAM, W. J. .....2012 Parkdale, Toledo, Ohio
DUNLAVY, E. F. .....12822 Glenfield, Detroit, Mich.
DUTTWEILER, H. E. .....14767 Maddelein, Detroit, Mich.
EVA, SIDNEY D. .....38 Lodewyck Avenue, Mount Clemens, Mich.
EWING, W. L. .....1070 37th Street, Des Moines, Iowa
FIELD, FRANK M. .....929 Huron Avenue, Port Huron, Mich.
FIELD, HOWARD A. .....3250 Virginia Park, Detroit, Mich.
FIFER, O. W. .....420 Plum Street, Cincinnati, Ohio

FLICKINGER, N. H. .....112 South Balch Street, Akron, Ohio
FRIEDMAN, OLIVER A. .....900 South 5th Street, Milwaukee, Wis.
FRUIT, WALTER R. .....34 East Elizabeth Street, Detroit, Mich.
GARTH, SCHUYLER E. .....536 16th Avenue, N. E., St. Petersburgh, Fla.
GERMAN, JOHN S. .....1713 East Pratt Street, Baltimore, Md.
GEYER, FRANCIS L. .....2284 South Josephine Street, Denver, Colo.
GIBBS, MERTON S. .....459 West Ferrys Street, Buffalo, N. Y.
GOULD, W. H. G. .....614 Wesley Building, Philadelphia, Pa.
GRAHAM, C. W. .....3015 Scottwood, Toledo, Ohio
HALL, ARTHUR W. .....115 South Albany Street, Pueblo, Colorado
HALLENBECK, WILBUR C.....1601 N. Y. Central Bldg., 230 Park Avenue, New York City
HANTLA, PAUL A. .....1133 Ellis Street, Wichita, Kansas
HARRISON, C. B. .....711 Euclid Avenue, Toledo, Ohio
HARRISON, W. E. .....86 Tyler Avenue, Highland Park, Detroit, Mich.
HARTINGER, W. C. .....36 West Hampton Drive, Indianapolis, Ind.
HELRIGEL, W. H. .....Parchment M. E. Church, Kalamazoo, Mich.
HENDERSON, JOSEPH E: .....41 Melbourne Avenue, Akron, Ohio
HESS, C. B. .....52 West Main Street, Norwalk, Ohio
HESS, MONROE H. .....3440 Elmora Avenue, Baltimore, Md.
HOLLINGSHEAD, GEO. G. ....47 Afterglow Way, Montclair, N. J.
VAN HOOK, C. R. .....19 Washington Street, Long Branch, N. J.
HOON, EARL .....5151 West Chicago Street, Detroit, Mich.
HOPKINS, R. D. .....231 West Maple Street, Birmingham, Mich.
HORN, BUEL E. .....6344 Harrison Street, Hammond, Indiana
HOUSER, ELMER .....32 East Elizabeth Street, Detroit, Mich.
HUGHES, EDWARD L. .....3321 Montgomery Avenue, Detroit, Mich.
HUGHES, W. A. C. .....1701 Arch Street, Philadelphia, Pa.
HUTCHENS, E. L. .....425 Calvin Boulevard, Seymour, Ind.
IDLE, DUNNING .....506 Crapo Street, Flint, Mich.
INGMIRE, S. M. .....Bowling Green, Ohio
INSKO, MYRON .....4565 Brighton Avenue, San Diego, Calif.
JONES, R. E., BISHOP.....631 Baronne Street, New Orleans, La.
JONES, T. REIGHTON .....518 Homestead Street, Peoria, Illinois
KEAST, CHARLES P. .....3723 Rendle Avenue, Duluth, Minn.
KENDRICK, W. F. .....R. F. D., Kalamazoo, Michigan
KENNA, J. B. .....520 40th Street, DesMoines, Iowa
KENNEDY, HUGH .....605 Giddings Avenue, Grand Rapids, Mich.
KETCHAM, C. B. .....182 Scott Street, Warren, Ohio
KILPATRICK, R. T. .....1646 Hamilton East, Flint, Michigan
KING, CLAUDE H. .....429 West Charles Street, Muncie, Indiana
KIRBY, EDWIN .....44 Byers Avenue, Akron, Ohio
KOHLSTEDT, E. D. .....1701 Arch Street, Philadelphia, Pa.
LEIFFER, MURRAY H. .....Garrett Biblical Institute, Evanston, Ill.
LEONARD, A. W., BISHOP....1724 Koppers Building, Pittsburgh, Pa.
LEVAN, J. W. .....500 Fremont Avenue, Bay City, Mich.
LEWIS, E. M. .....785 South Main Street, Akron, Ohio
LITTLEJOHN, D. C. .....1802 Detroit Street, Flint, Michigan
LORD, LEROY I. .....1432 Putnam Street, Detroit, Michigan
LYON, OTTO J. .....R. F. D. No. 2, Farmington, Michigan
MCCLUNG, GEORGE .....265 Madison Avenue, Grand Rapids, Mich.
MCNICHOLS, J. R. .....2504 Avenue B, Council Bluffs, Iowa
MCQUEEN, M. W. .....745 Blain Avenue, Akron, Ohio
MAGAHAY, H. .....Utica, Michigan
MAGIN, LOUIS .....1083 East Stark Street, Portland, Oregon
MANAHAN, H. A. .....Williamston, Michigan
MANLEY, D. H. .....1110 Calvert Avenue, Detroit, Michigan
MARSH, GEORGE B. .....415 North Third Street, St. Clair, Mich.
MARTIN, J. E. .....820 Lapeer Street, Port Huron, Mich.
MARVIN, JOHN E. .....17544 Ferguson Avenue, Detroit, Mich.
MARVIN, W. E. .....7054 Miles Street, Detroit, Mich.
MEAD, E. C. .....2725 West 3rd Street, Duluth, Minn.
MEEKS, BENJAMIN W. .....Methodist Building, Washington, D. C.

MEREDITH, JOHN .....117 West Oliver Street, Owosso, Michigan
MERRILL, R. N. .....2349 Cedar Street, Long Beach, California
MICHENER, H. W. .....2356 Tacoma Avenue, Tacoma, Washington
MITCHELL, V. P. .....Sterling, Colorado
MOFFETT, LLOYD V. .....5151 West Chicago Street, Detroit, Mich.
MOORE, AUBREY S. .....2315 Harrison Street, Evanston, Ill.
MOORE, E. M. .....1123 Marlboro Avenue, Detroit, Mich.
MORRISON, PAUL .....468 Richmond, Buffalo, N. Y.
MOTE, ARTHUR O. .....1750 Parker Avenue, Detroit, Mich.
MUELLER, F. W. .....1701 Arch Street, Philadelphia, Pa.
MUNSON, H. B. .....150 St. Felix Street, Brooklyn, N. Y.
MURDICK, P. H. .....1744 South 24th Street, Lincoln, Neb.
NEAL, T. W. .....139 Jarvis Street, Toronto, Canada
NEWELL, FRED B. .....150 5th Avenue, New York City
NORTON, P. RAY .....680 Church Street, Plymouth, Mich.
OLMSTEAD, GEO. W. .....17 Church Street, Highland Park, Mich.
PACE, CHARLES N. .....120 West 3rd Street, Duluth, Minn.
PARISH, S. L. .....265 Main Street, Winona, Minn.
PARK, W. M. .....369 DeKalb Avenue, Brooklyn, N. Y.
PATRICK, W. C. .....1100 South Grand Avenue, Evansville, Ind.
PERKINS, W. H. .....459 Ferry Avenue West, Detroit, Mich.
PETERS, G. W. .....22 South Gamble Street, Shelby, Ohio
PHELPS, W. H. .....32 East Elizabeth Street, Detroit, Mich.
PHILLIPS, GORDON .....2804 6th Street, Detroit, Mich.
PITTENGER, W. EARL .....232 West Sinclair, Wabash, Ind.
POLHAMUS, W. R. .....3548 University Boulevard, Dallas, Texas
PRICE, HARRY A. .....39 Belvidere Street, Crafton, Pittsburgh, Pa.
PRIESTLEY, J. E. .....1510 East 86th Street, Cleveland, Ohio
PRYOR, T. M. .....R. F. D. No. 2, Plymouth, Mich.
PUTNAM, IRVING E. .....855 Holly Avenue, St. Paul, Minn.
QUIMBY, KARL K. .....109 Prospect Street, Ridgewood, N. J.
RANDALL, ARTHUR .....1411 Maple Street, Detroit, Mich.
RANDALL, J. O. .....69 West 10th Street, Holland, Mich.
REED, MARSHALL R. .....212 Washtenaw Avenue, Ypsilanti, Mich.
REID, R. REX .....17901 St. Louis, Detroit, Mich.
REUSCH, M. E. .....632 Washington Street, Traverse City, Mich.
RHODES, H. B. .....1955 LaMode, Detroit, Michigan
RICE, ALLEN B. .....615 9th Street, Bay City, Michigan
RICE, R. J. .....119 West Center Street, Rochester Minn.
RICHARDS, R. D. .....Franklin, Michigan
RICHARDSON, C. A. .....1701 Arch Street, Philadelphia, Pa.
ROBERTSON, JOHN F. .....415 South Spring Avenue, Sioux Falls, S. D.
ROBINSON, E. E. .....13440 McDougal Avenue, Detroit, Mich.
ROBINSON, L. T. .....235 Calkins S. E., Grand Rapids, Mich.
SAXMAN, W. C. B. .....Willis, Michigan
SCHOFIELD, CHAS. E. .....1194 South High Street, Denver, Colo.
SCULL, JOHN T. .....908 Blackford Avenue, Evansville, Indiana
SCULLY, RICHARD E. .....3735 Epworth Street, Cincinnati, Ohio
SEVERINGHAUS, CHAS. E. ....4456 Vancouver Avenue, Detroit, Mich.
SHAPTER, C. P. .....22421 Stephens Street, Detroit, Mich.
SHERMAN, W. J. .....415 Bellevue, Oakland, California
SKEATH, W. C. .....1938 North Park Avenue, Philadelphia, Pa.
SMITH, A. H. .....541 South Greenwood Avenue, Kankakee, Ill.
SPENCE, F. .....432 West Main Street, Jackson, Mich.
SMITH, FRANK HERRON.....2816 Hillegass Avenue, Berkeley, California
SMOTHER, HOMER .....3418 Orleans Avenue, Sioux City, Iowa
SNAPE, W. HAROLD .....36 Church Street, West Springfield, Mass.
STAPLES, ARTHUR .....420 Plum Street, Cincinnati, Ohio
STEPHENS, J. T. M. .....1911 South Electric, Detroit, Mich.
STEPHENSON, ROBERT .....1935 South Halsted Street, Chicago, Ill.
STONE, FRED D. .....3809 North Keeler Avenue, Chicago, Ill.
STOTTS, M. H. .....9351 St. Charles Road, St. Louis, Mo.
STOWELL, J. S. .....1701 Arch Street, Philadelphia, Pa.

STUBBS, D. C. .....South Lyon, Michigan
THOMPSON, JOHN .....77 West Washington Street, Chicago, Ill.
THRALL, VICTOR W. .....185 Orchard Avenue, Battle Creek, Mich.
THURSTON, F. M. .....1821 South Cedar Street, Lansing, Mich.
TURNER, HORACE .....2nd Avenue and N. 6th Street, Great Falls, Mont.
TURPEAU, D. D. .....545 West 7th Street, Cincinnati, Ohio
UPHOFF, A. F. .....1965 West 44th Street, Cleveland, Ohio
WAHLBERG, EDGAR M. .....210 West 13th Avenue, Denver, Colorado
WARD, JOHN HENRY .....1304 Chartiers Avenue, W. E., Pittsburgh, Pa.
WARNER, M. B. .....1701 Arch Street, Philadelphia, Pa.
WARREN, EDGAR J. .....284 Grand River Avenue, Detroit, Mich.
WASHABAUGH, J. EDGAR.....280 Prospect Street, East Orange, N. J.
WAY, A. T. .....34 East Elizabeth Street, Detroit, Mich.
WENTWORTH, CHAS. .....111 East Routt Avenue, Pueblo, Colo.
WERTS, FORREST W. .....2812 4th Avenue North, Billings, Montana
WHEAR, W. N. .....4710 Baring Avenue, East Chicago, Ind.
WHEELER, C. S. .....1522 Sherman, Grand Rapids, Mich.
WOLFE, CHARLES F. .....13926 Marlowe, Detroit, Mich.
WOOD, R. L. .....32 Grant Circle, Washington, D. C.
WOODBURY, IDA M. .....43 Nemuth Street, Lowell, Mass.
WRIGHT, BRUCE S. .....80 West Tupper Street, Buffalo, N. Y.
WRIGHT, CHAS. W. .....223 Tenafly Road, Englewood, N. J.
WRIGHT, LOUIS C. .....1919 East 107th Street, Cleveland, Ohio
YEOMAN, J. A. .....17549 Northrop Street, Detroit, Mich.
YOUNG, W. H. .....2536 Riverside Drive, Trenton, Mich.
ZIARKO, ALBERT A. .....2939 Yemans Street, Hamtramck, Mich.
ZOLLER, ELLIOT W. .....520 Paddock Street, Pontiac, Mich.

THEOLOGY LIBRARY
CLAREMONT, CALIF.
441285

BX
8380
A25
V.9

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY AT CLAREMONT
CLAREMONT, CALIFORNIA

441285